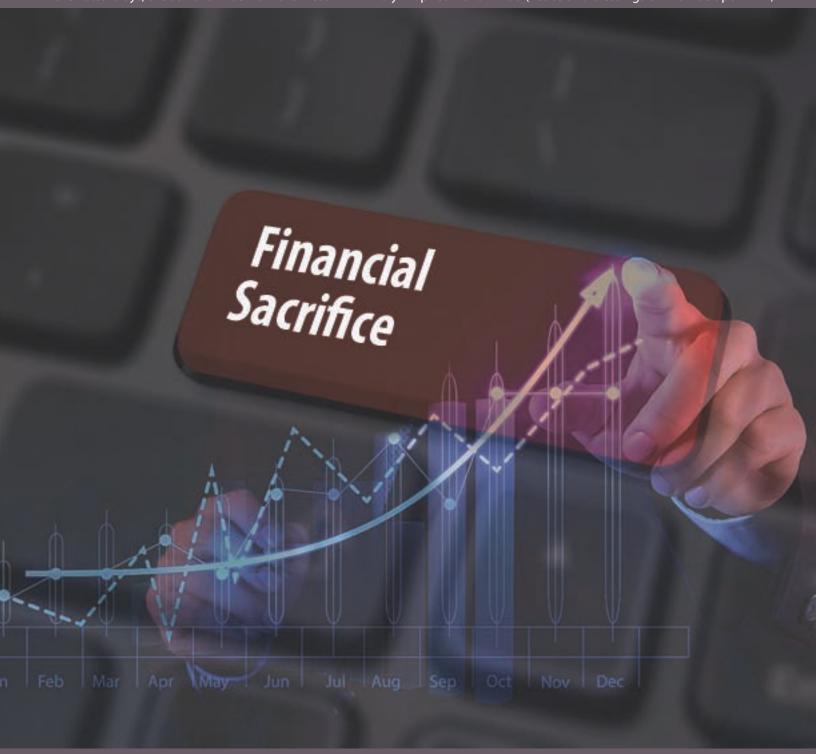
# The Muslim Sunrise

2019 - 1

The longest running Islamic magazine since 1921

"In the Latter Days, the sun shall rise from the West"

Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



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the Holy	Prophet (sa	)		

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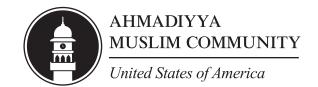
Islamic Principles Lead to Economic Security

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#### The Ahmadiyya Muslim Community







The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 207 countries in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity.

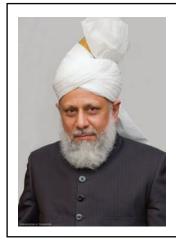
Hazrat Ahmad (as) proclaimed Islam as the religion of man: "The religion of the people of the right path" (The Holy Qur'an: 98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been headed by his elected successors. The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khlaifatul Masih V or Fifth Successor of the Promised Messiah(as).

www.alislam.org www.muslimsunrise.com



Haz rat Mirza Masroor Ahmad, Khalifatul Masih V (aba)



#### www.muslimsunrise.com

The Muslim Sunrise is published by the Ahmadiyya Muslim Community, USA, under the auspices of Dr. Mirza Maghfoor Ahmad, Ameer/National President; 15000 Good Hope Road, Silver Spring, MD 20905, Phone 301-879-0110, Fax 301-879-0115.

The views and opinions expressed by individual contributors in this publication do not necessarily reflect the views of the Ahmadiyya Muslim Community, USA

Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, Questions and Submissions.

Email us at MuslimSunrise@Ahmadiyya.us or go online to www.MuslimSunrise.com

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Muslims follow the name of God's prophets with the prayer *alaihis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her." While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

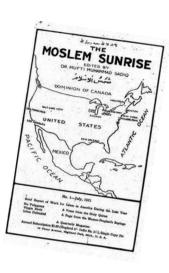
### Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radhi-Allahu 'Anhu/'Anha (may Allah be
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty helo)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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Dr. Mirza Maghfoor Ahmad The Ameer (National President) Ahmadiyya Muslim Community, USA

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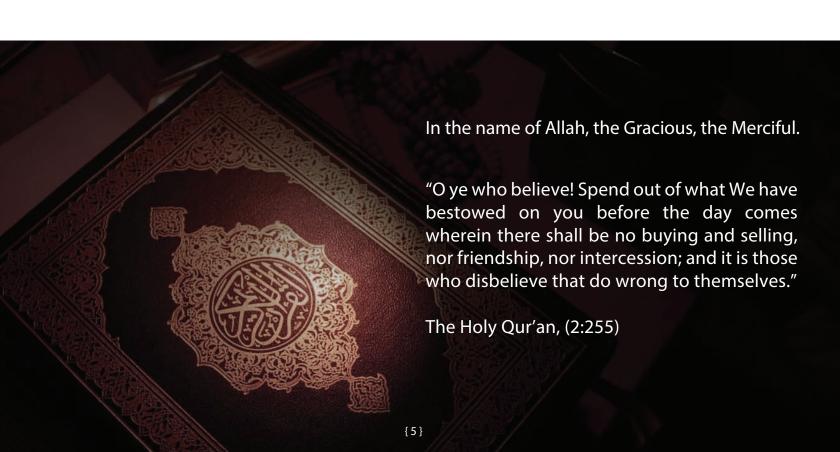


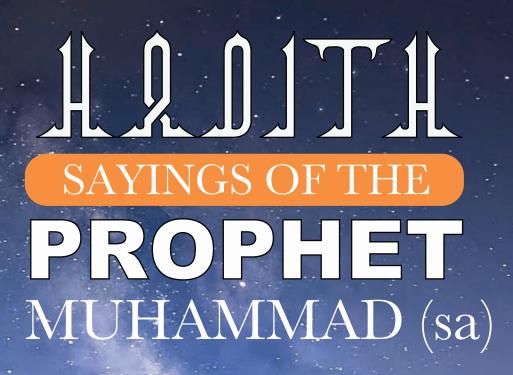
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# FROM THE HOLY QUR'AN

بِسُمِ اللَّهِ الرَّحْمُنِ الرَّحِيْمِ ن ن

يَاكِيُهَا الَّذِينَ امَنُوَ النَّفِقُوا مِتَّارَزَقُنْكُمْ مِّنَ قَبُلِ اَنْ يَّاتِي يَوْمُ لَا بَيْعٌ فِيهِ وَلا خُلَّةٌ وَلا شَفَاعَةٌ وَالْكَفِرُونَ هُمُ الظَّلِمُونَ هَمَ







"A generous one is nearer to Allah, nearer to people, nearer to paradise and farther away from hell, but the miser is farther from Allah, farther from people, farther from paradise and nearer to hell. Indeed, an ignorant one who is generous is dearer to Allah than worshiper who is miserly."

(Sahih Bukhari, Book of Zakat)

# EDITORIAL SPRING 2019

The theme of the Spring 2019 Muslim Sunrise is Financial Sacrifice, a topic which is vitally important in all fields of life and all world faith traditions. Since childhood, one starts spending or saving out of the little pocket money received; and as the income and needs develop, the amount spent or saved starts to expand. Money management is required in all households, and not knowing when and how much to spend may lead to bankruptcy or financial devastation. In addition to individuals and families, all organizations, societies, cities, states, and countries are well-aware of making their annual income and expenditure budgets, and they try to remain within their resources. Taxes, duties, tolls, and tariffs are imposed by governments to collect money, and the earning citizens pay, albeit at times reluctantly.

However, in all faith traditions, the merit of spending money for a higher cause is not only encouraged but is also embraced willingly. Charitable acts are appreciated as virtues, and the money is spent to help the poor, the needy, and the unfortunate, or to achieve some other high humanitarian goals. Islam, Christianity, Judaism, Hinduism, Sikhism, Buddhism, Jainism, Taoism, and all other religions of the world ask for financial sacrifices in diverse forms, promising unique spiritual rewards. In Islam, Zakat, Sadaga, offerings, alms, and donations are collected and spent with compassion and generosity to remove the sufferings of fellow human beings in the spirit of sympathy and grace. Devout religious souls vie with each other in kindness and benevolence. The Vedas, the Torah, the Gospels, the Qur'an, and all other religious scriptures contain vivid commandments to make financial sacrifices for good causes. Not only the spiritual leaders set shining examples of charitable acts, but their disciples also follow their models, and philanthropic traditions are set for others to follow.

We have tried to cover various aspects of financial sacrifices of men and women, especially the teachings of the Holy Quran on this important subject, and stories of those who set high standards in this field are included. In these modern times, the Ahmadiyya Muslim Community is leading in making monetary sacrifices for various causes to win the pleasure of God. Please, read, enjoy and give us your feedback.

Mubasher Ahmad Editor-in-Chief

### READERS FEEDBACK

As someone interested in interfaith perspectives, I enjoy reading each issue of Muslim Sunrise. The issue on Revelation was intriguing in that it covered the topic from many different viewpoints. I especially enjoyed the article "Revealing Dreams of Scientists" because it illustrated the unification of science and religion, proving that these two fields are compatible and synergistic. I like to pass these magazines on to others so that they may learn more about Islam.

Debbie Belmessieri San Francisco, California February 23, 2019

The Muslim Sunrise presents matters of faith in fresh and creative ways. Your themed issues are quite absorbing and can provide well rounded information on a given subject. For example the recent issue on 'Revelation' covered the topic with customary array of perspectives. Among some very good articles 'Divine Communications with Pious Women' stood out as a very well researched and well written piece.

Shermeen Butt, UK



# PROMISED OF MESSIAH(as)

Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, wrote in his book "Fath-e-Islam":

The revival of Islam requires a sacrifice from us. What is that sacrifice? It is to die striving in this path, upon which the life of Islam, the life of Muslims, and the manifestation of Allah depend. This, in other words, is Islam. It is the revival of this Islam which Allah today desires. To attain this objective, it was necessary that He should Himself establish a great and effective system; and this is what the Wise and Mighty has done by sending me into this world for reform of humanity. He has divided this task of supporting the truth and the propagation of Islam into several branches (1).

O well-to-do people of Islam! I convey to you the message that you should assist this Institution of reform, which has been established by Allah Almighty, with all your heart, attention and sincerity. You must consider all the aspects of this institution with reverence and do quickly whatever you can do to help it. Whoever wishes to offer an amount each month, according to his means, should make it binding upon himself like debt, and make his payment each month without fail. He should take this duty purely as an obligation to Allah, and should not be late or slow in its payment. He who wishes to pay all at once can do so, but remember that the true method which will ensure the continuous progress of this movement is that people, who truly care about the faith, should make it binding upon themselves to pay a certain amount each month which they can give with ease and regularity, unless they are faced with unexpected circumstances. Of course, whoever has the means and the resources to give something, apart from his monthly pledge, is welcome to do so.

O you my dear ones, my loved ones, the evergreen branches of the tree of my being! O ye who have, by the grace of the Almighty which is upon you, entered into Ba'iat of allegiance with me! O ye who sacrifice your

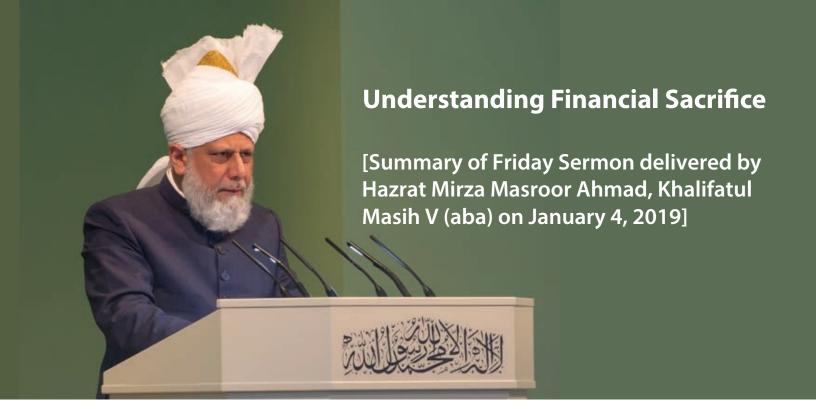


Hazrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah and Imam Mahdi (as)

lives, your comfort and your wealth in this cause! I know that you consider it an honor to accept whatever I say, and will not hesitate as far as it is in your power, but I cannot make compulsory for you with my tongue the service you have to offer, so that your services should be out of your pleasure and not as an obligation from me (2).

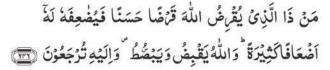
- 1. Fath-e-Islam, Ruhani Khaza'in, Volume 3, p. 10-12.
- 2. Fath-e-Islam, Ruhani Khaza'in, Volume 3, p. 33-34.





Hazrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V, said: Today is the first Friday of 2019. May Allah make it a harbinger of blessings for all Ahmadis. In this New Year that Allah has given us, let us strive to overcome our weaknesses and try to achieve the holy transformation that we have promised in our Bai'at to the Promised Messiah (as). The Promised Messiah (as) says that Allah is not pleased without good deeds. Having entered this Jama'at, strive to be pious and virtuous, shun every evil, and spend your time in prayers. To offer Tahajjud just on the first day of the year does not suffice for the whole year.

Hazrat Khalifatul-Masih V (aba) said: The new year of Waqf Jadid starts in January. By the grace of Allah, making financial sacrifices is a hallmark of the Jama'at of the Promised Messiah (as). And it is because he has given us a special understanding of financial sacrifice in the light of the sayings of the Holy Prophet (sa). Hazrat Khalifatul-Masih V (aba) recited verse 246 of Surah Al-Baqarah, which is as follows:



"Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return" (1)

Hazrat Khalifatul-Masih V (aba) said: Allah returns manifold and spending in the way of Allah is only of benefit

to us. The Holy Prophet (sa) says, "Shun miserliness, for it was the doom of many nations before you." Therefore, making financial sacrifices is beneficial for ourselves. The Promised Messiah (as) says that you cannot love two things, and it is not possible for you to love money and God at the same time; you can only love one of them. Therefore lucky are those who love God. And if anyone of you loves God and spends in His path, then I'm certain that his wealth will be blessed more than others. Wealth does not come of itself, but it comes with the Will of God. Anyone who foregoes a part of his wealth for the sake of God will certainly find it. Those who love their wealth and do not serve the path of God as required, they will surely lose their wealth too. Do not think for a moment that by giving away a part of your wealth or serving in any other way you do a favor to God and His appointed one, rather it is God's favor that He chooses you for the service.

Hazrat Khalifatul-Masih V (aba) said: By the grace of Allah, those who pledged Bai'at have understood this very well. New Ahmadis understand the spirit of financial sacrifice, and many of them who are very poor make sacrifices with the same zeal as did the Companions of the Promised Messiah (as). People who became Ahmadis 100 years after the time of the Promised Messiah (as) and have never even met a Khalifa are full of love for the faith and zeal for making sacrifices just like the Companions. This is proof of the truthfulness of the Promised Messiah (as) because only God can produce such zeal in people's hearts. Hazrat Khalifatul-Masih V (aba) cited

some instances in this regard:

A Ghanaian writes that 40% of his salary was deducted to pay back his loan, but he still paid his Chanda on his full salary. The day he paid his Chanda Waqf Jadid, he did not have any money left even for traveling to his work. But that same day he received some arrears from the government that amounted to five times the amount he had paid for Chanda.

An individual from Burkina Faso writes that he was ill due to anxiety and depression and was having suicidal thoughts. But after he started paying Chanda, he felt relief and stopped taking sleeping pills.

Another individual from Burkina Faso writes that his father got angry with him for paying Chanda Waqf Jadid and cut off his ties with him. But soon afterward rain destroyed the crops of everyone, but he had a good crop. Seeing this, his father said that his son had been blessed because of paying Chanda to his Jama'at.

An Ahmadi from the UK writes that when he was reminded of Chanda, he had no money. But very soon Allah arranged for it and he received an unexpected tax refund from the bank. Allah facilitates things for those who sincerely wish to pay Chanda.

An Ahmadi from Guinea says that he was planning to go on a journey, but he took out \$100 from his journey expenditure and paid Chanda Waqf Jadid. Soon he received an envelope from a friend who sent him \$300 to help him bear the travel expenses. Thus his heart was filled with gratitude to God.

A President of a Jama'at writes from Benin that he owed someone a significant amount of money. He had only 500 Francs with him which he paid for Chanda Waqf Jadid. He says that the very next day he got some work which not only paid for his debt but also provided provision for his home.

Hazrat Khalifatul-Masih V (aba) said: These people do not attribute these events to chance, but believe that Allah is providing for them. A brother from Mali writes that his son was often very ill, but after he started paying Chanda, he got better. This was only because of spending in the way of Allah.

An individual from Ivory Coast paid his due Chanda of 17,000 within a few days despite having financial difficulties. Iqbal Sahib writes from India that as a blessing of paying the Chanda, an Ahmadi brother received an amount that he had lent but had no hope of getting back, and his temporary employment was also made permanent.

An individual from Romania writes: I have experienced that when I spend in the way of Allah, my customers increase and God grants me more. Huzoor (aba) said: These people live in Europe and yet their faith is being strengthened in this way. A brother from India writes that he appealed to an Ahmadi teacher for Chanda and received it. With the blessing of the Chanda the teacher soon bought the school where he was teaching, and after that, he bought three more schools and built a three-story house.

Amir of Liberia writes that some people accepted Ahmadiyyat by a dream, and now they are making more and more financial sacrifices. A girl received 80 dollars [from her elders] and gave it all in Chanda. The next day she received a prize of 300 dollars.

After severe rain in Kerala, India, some Ahmadis were given 100 rupees each in aid, which they all gave as Chanda Waqf Jadid. A lady from the UK writes that previously she did not pay Chanda. But after she started paying it, she got a job, and her salary increased three times in one year. She also mended her relationship with her parents improved, and she also got married.

A lady from a village in Liberia saw in a dream that she gave 100 Liberian dollars in Chanda. Soon her son sent her some money, and she paid the Chanda.

An individual writes that previously he did not pay his full Chanda, but since he started doing so, he is witnessing abundant blessings of God. Similarly, an individual from Australia gave a large sum in Chanda, and Allah returned all of the amount to him on the same day.

A new Ahmadi from Australia says that he faced strong opposition from his family and friends and used to meet Ahmadis in secret. He started paying Chanda a month after pledging Bai'at, and now he is not facing extreme opposition.



A regional Mu'allim from Benin writes that an individual walked a long distance on foot to participate in the annual convention and gave the money he had saved towards Chanda.

Hazrat Khalifatul-Masih V (aba) said: These are the people Allah has granted to the Promised Messiah (as), and these are the people who do justice to their pledge of Bai'at. These demonstrations of sincerity, loyalty, and sacrifice is evident proof of Allah's help for the Promised Messiah (as). If opponents of the Ahmadiyya community could open their eyes, they would see that all these are signs of the truthfulness of the Promised Messiah (as). Our only task is to reform ourselves and submit to God. Hazrat Khalifatul-Masih V (aba) cited some statistics regarding the collection for Waqf Jadid scheme from the previous year and announced that Pakistan had held its first position, followed by UK, Germany, USA,

Canada, India, Australia and Ghana. The USA Jama'at stood first in terms of per capita payment. By the grace of Allah, more than 1.7 million members participated in Waqf Jadid, an increase of 123,000 from the previous year. Hazrat Khalifatul-Masih V (aba) prayed that may Allah bless the lives and possessions of all those who made sacrifices and enable them to make greater sacrifices in the future. Amin.

#### References:

1. The Holy Qur'an (2:246)



Participants of Annual National Convention of the Ahmadiyya Muslim Mission, Ghana



# The Holy Qur'an on Spending Money for the Cause of God

#### Shazia Sohail

At the outset, the Holy Qur'an states very clearly that it is a guidance for the righteous: those who believe in the Unseen, establish prayer and spend out of "rizq," that is, "what We (Allah) have provided for them" (1). Rizq is anything from which one gains profit or advantage. It comprises all means of sustenance and all faculties bestowed upon a person by God. Hence, spending in the cause of God out of "what We have provided for them" is to be taken in the widest possible sense. It includes money one has inherited, received as a gift, or earned by one's use of God-given faculties as well as utilizing one's power, influence, talents, strengths, and abilities to serve the cause of God (2).

The remarkable feature of Islamic giving is that it is promoted consistently by the Holy Qur'an as an act benefitting the giver, rather than the receiver, in multitudinous ways. Charitable spending is enjoined by Almighty God primarily as a means of attaining salvation and of strengthening of the soul. As such it is accompanied by prerequisites and preconditions. The quality of giving and its reward is determined by the intention of the giver. It is also a means of attracting His favor in the form of purification and augmentation of wealth and other blessings. Not only does it not diminish wealth in any way, but it is also termed as a loan given to God Who will return it after multiplying it greatly.

"Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges" (3). Money spent in the cause of God is not to be regarded as something wasted or even consumed. God needs no loans; He has used the term to indicate the importance He places on charitable giving by Himself becoming the Guarantor that one who spends in His cause will receive an ample reward from Him (4).

"The similitude of those who spend their wealth in the way of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases, and Allah

is Bountiful, All-Knowing" (5). Here God promises to multiply the reward by at least 700 times, though He multiplies it even further if He so pleases.

"They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury; for them is their reward with their Lord, and they shall have no fear, nor shall they grieve. A kind word and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Forbearing. O ye who believe! Render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day" (6). Charity is to be given purely to seek Allah's pleasure. He is Self-Sufficient and requires that we do not create discord in society by giving charity for the wrong reasons. The Holy Qur'an outlines in detail the right reasons for, as well as the manner of spending, for example:

"And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do" (7). Here, if we take rain to represent a charity, it is heartwarming to be told that if the intention is to please God and strengthen one's soul, and one is not able to give abundantly, then even a little will be found to be immensely beneficial. There is no such thing as spending too much or too little in the cause of God. The proportion that it bears to what is left behind determines its magnitude. Light rain could also mean 'dew' signifying that even the slightest amount spent for the reasons given above is extremely beneficial (8).

"Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it and with all kinds of fruit for him therein while old age has stricken him and he has weak offspring and that a fiery whirlwind should smite it and it be all burnt? Thus does Allah make His Signs clear to you that you may





need it the most, it is all gone.

knows it well" (12).

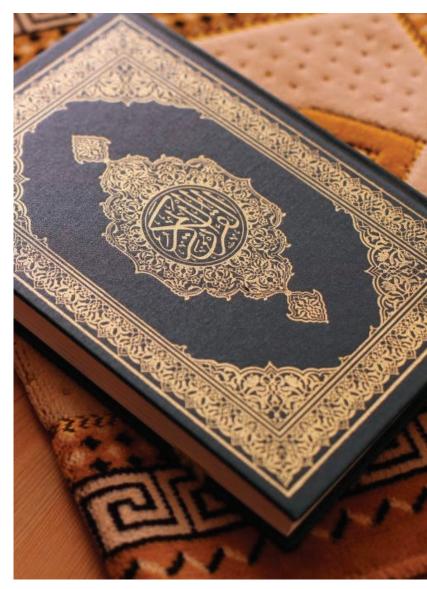
"Satan threatens you with poverty and enjoins upon you and for the wayfarer" (22). what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing" (13). The most immediate reward for spending in the cause of God is forgiveness, and secondly, bounty from the Bountiful, All-Knowing God who gives abundantly and knows exactly what we need (14). "And whatsoever you spend or whatsoever vow you vow, Allah surely knows it, and for the wrongdoers, there shall be no helpers" (15). The help of Allah, in this world and the next, is reserved for those who spend or make a vow to spend and fulfill it, purely for His sake.

"If you give alms openly, it is well and good; but if you conceal them and give them to the poor, it is better for you; and He will remove from you many of your sins" (16). The word used for 'many' can be translated to denote (a) He (God) will certainly remove your sins; (b) sins committed against the rights of God will be pardoned; (c) God will arrange that sins committed against the rights of men will be forgiven by those very men. The word used for 'remove' can be translated to mean that God will efface and obliterate the memory of sins committed by them from their minds as well (17).

"And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favor of Allah. And whatever of wealth you spend, it shall be paid back to you in full, and you shall not be wronged" (18). The word used for wealth here is 'khair' which has the wider meaning of 'anything and everything good' and extends the meaning of charity to include all acts of goodness (19).

ponder" (9). Our unspent wealth will be useless to us after "These alms are for the poor who are detained in the we pass on and we may well realize that, just when we cause of Allah and are unable to move about in the land. The ignorant man thinks them to be free from want because of their abstaining from begging. Thou shalt "O ye who believe! Spend of the good things that you know them by their appearance; they do not beg of men have earned, and of what We produce for you from the with importunity" (20). The difficulty of determining who earth; and seek not what is bad to spend out of it when deserves charity is alluded to here since many needy indiyou would not take it yourselves except that you connive viduals, out of a sense of honor and modesty, do not at it" (10). While it is fine to give used things to the poor, resort to begging (21). This necessitates collection and believers will have fulfilled their duty of spending in the dissemination of alms by authorities whereby the names cause of Allah only if they share what they consider to be of recipients can remain confidential. The categories of good (11). The Holy Qur'an elaborates: "Never shall you recipients of alms is elaborated upon at another place: attain to righteousness unless you spend out of that "The alms are only for the poor and the needy, and for which you love; and whatever you spend, Allah surely those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allah,

"Those who spend their wealth by night and day, secretly



and openly, have their reward with their Lord; on them shall "They ask thee what they shall spend. Say: 'Whatever of good come no fear, nor shall they grieve" (23). The term by night and abundant wealth you spend should be for parents and day' denotes the advantages of frequently giving, as well as near relatives and orphans and the needy and the wayfarer. secretly and openly. In present times, when giving online is a And whatever good you do, surely Allah knows it well" (27). common practice, this verse can be understood in its full glory. These are not alms. All forms of spending of a believer should Most often, self-reflection and spiritual rejuvenation occur at be based on Islamic values outlined in the Holy Qur'an. hours of the night. By making a mention of it, the Holy Qur'an validates and ennobles giving charity, or helping humanity in A believer acquires immense benefit, therefore, both in this any other form, at times of solitude and seclusion. The term world and the next, by spending his or her wealth and time to 'secretly and openly' leads us into the subject of Zakat and Sadaqa. Zakat denotes obligatory alms that must only be given spend for the cause of God, be it to give money for charitable to authorities; the identity of the giver remains secret. Sadaga refers to voluntary alms, additional to Zakat, and can be given to authorities or directly to the needy, in which case the identity of the giver becomes manifest. Giving openly is beneficial to society since it encourages others to do the same. Giving secretly is better for the giver in terms of effecting self-purification (24).

"Take a portion of their wealth as alms, that you may purify them thereby and provide for their uplift and welfare" (25). The literal meaning of Zakat is purification and augmentation. "Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favor of Allah — it is these who will increase their wealth manifold" (26). Interest reduces the collective wealth of a nation while Zakat multiplies it exponentially.

serve God and His creation. Everyone has some capability to causes or to cook, clean, drive, assist the elderly, say a kind word or smile. The Holy Qur'an invokes the paucity of time when urging to buy one's salvation by expending His bounties while there is still time: "O ye who believe! Spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession" (28).

- 1. The Holy Qur'an (2:4)
- 2. The Holy Qur'an, Detailed English Commentary by Hazrat Khalifatul Masih II (ra), pg. 31
- 3. The Holy Qur'an (2:246)
- The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 313
- 5. The Holy Qur'an (2:262)
- 6. The Holy Qur'an (2:263-265)
- 7. The Holy Qur'an (2:266)
- The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pages 335 and 336
- 9. The Holy Qur'an (2:267)
- 10. The Holy Qur'an (2:268)
- The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 337 11.
- The Holy Qur'an (3:93) 12.
- 13. The Holy Qur'an (2:269)
- 14. The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 338
- 15. The Holy Qur'an (2:271)
- The Holy Qur'an (2:272) 16.
- The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 340 17.
- 18. The Holy Qur'an (2:273)
- 19. The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 340
- 20. The Holy Qur'an (2:274)
- The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 342 21.
- 22. The Holy Qur'an (9:60)
- 23. The Holy Qur'an (2:275)
- The Holy Qur'an, Detailed English Commentary by Hazrat Mirza Bashiruddin Mahmud Ahmad, pg. 339 24.
- 25. The Holy Qur'an (9:103)
- 26. The Holy Qur'an (30:40)
- 27. The Holy Qur'an (2:216)
- 28. The Holy Qur'an (2:255)





#### **Financial Sacrifices** of the Companions of the Holy Prophet Muhammad (sa)

Seher Bhatti

The concept of sacrifice has existed as far back as time. We learn in the Holy Qur'an that two sons of Hazrat Adam (as), Cain and Abel, both made sacrifices to God; however, the sacrifice of one son was accepted, while the sacrifice of the other son was not accepted. Hazrat Abraham (as) was willing to sacrifice his son in obedience to a command of Allah, only to be stopped and told that he had fulfilled Allah's command. If anyone understood sacrifice to its core, it was the Holy Prophet Muhammad (sa).

In the Holy Qur'an, we read: "Say, (O Muhammad): 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds." (1).

This verse presents the gist of the life of the Holy Prophet Muhammad (sa), how every single moment of his life was spent in the remembrance of Allah (2).

Many examples in the life of the Holy Prophet (sa) illustrate the concept of financial sacrifice. which, as with every other facet of his existence, was based quite simply on his unrelenting desire to please Allah. He knew well the meaning of personal loss - he lost his Mother at the tender age of six, then two years later, his beloved grandfather; he never knew his Father, who had passed away before he was born; later, he lost another guardian-his dear Uncle-and also his cherished wife - yet never faltered from his unwavering devotion to worship and sacrifice. He was driven out of his hometown and forced to flee to save himself. Despite all this, he embodied the supreme example of fortitude in adversity and, above all, in unwavering faith in Allah when faced with tough times. He was a sublime model for all.

The companions of the Holy Prophet Muhammad (sa) were blessed to witness these qualities and in turn, were enabled to emulate his ways of financial sacrifice. Hazrat Umar (ra) was determined to strive do better than Hazrat Abu Bakr (ra) in donating charity at the request of the Holy Prophet (sa). He decided he was going to donate half of all his possessions and surpass contributions offered by Hazrat Abu Bakr (ra). When he delivered his donations, the Holy Prophet (sa) asked: "How much did you leave at home?" Hazrat Umar replied, "Half of everything, O Messenger of Allah." When Hazrat Abu Bakr (ra) came, Prophet Muhammad (sa) inquired the same of him to which he responded, "I have left nothing in my home except my God."

whatever you spend, Allah surely knows it well" (3).

Narrating a Hadith, Hazrat Anas (ra) highlights a significant sacrifice which Hazrat Talha (ra) made in response to the injunction given in the above Qur'anic verse. Hazrat Talha (ra), the wealthiest among the Companions of the Holy Prophet (sa), grew date trees in many of the gardens that he owned. The garden of "Beraha" was his favorite, perhaps because it was situated in front of Masjid-e-Nabwi (Prophet's Mosque), or because the Holy Prophet (sa) would often go there and drink the sweet water the garden had to offer. When the above verse was revealed, Hazrat Talha (ra) approached the Holy Prophet (sa) and said: "O Prophet of Allah! Allah has revealed this verse to you, and the garden of Beraha is the dearest to me in all of my property. I donate this garden in the way of Allah, and the Prophet of Allah can utilize this garden as he deems fit. I hope that Allah will accept my sacrifice and would add it to my treasure in paradise." To this, the Holy Prophet Muhammad (sa) replied, "This indeed is a great sacrifice. It is verily a very good and beneficial property. I have heard what you have said. I think that you should divide this garden among your relatives and paternal cousins" (4).

Almighty Allah says in the Holy Qur'an: "Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return" (5).

Hazrat Ibn Abbas (ra) narrates that this verse was revealed when Abul Da'daa' (ra) came to the Holy Prophet Muhammad (sa) and said: "I have two gardens, and if I donate one of them would I have a similar garden in paradise?" The Holy Prophet Muhammad (sa) replied 'yes.' Then he asked if his wife and son would also be with him? And the Prophet (sa) replied 'yes.' Abul Da'daa' (ra) said upon this he would donate his best garden. Then he went to the garden. His wife and children were in there. He told his wife the entire story, and she said that you have made a very good bargain. Then, they all left the garden. The Holy Prophet Muhammad (sa) commented on this saying that there are many lush, green gardens for Abul Da'daa in heaven (6).

There was one incident where Allah promptly validated the act of sacrifice by a Sahaba. Hazrat Abu Ageel (ra) worked all night and earned about seven kilograms of dates. Half went to his family, the rest he presented as a sacrifice to the Holy Prophet Almighty Allah says in the Holy Qur'an: "Never shall you attain to (sa). The hypocrites saw this and laughed and mocked at Hazrat righteousness unless you spend out of that which you love; and Abu Ageel: "Are you trying to win nearness to Allah for a mere





three kilos of dates?"

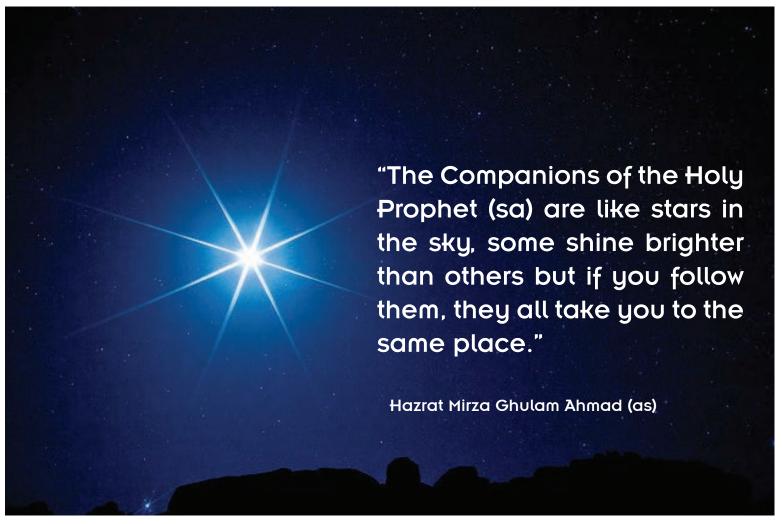
At this time Allah revealed the verse to the Holy Prophet (sa): "Those who find fault with such of the believers as give alms of their own free will and with such as find nothing to give save the earnings of their toil. They thus deride them. Allah shall requite them for their derision, and for them is a grievous punishment" (7).

Almighty Allah immediately came to the defense of Hazrat Abu Aqeel (ra) and praised him for making such a sacrifice, while rebuking the hypocrites for making fun of him.

There are countless incidents from the blessed lives of the Companions of the Holy Prophet (sa) demonstrating their selfless and magnanimous attitude towards financial sacrifice. Hazrat Mirza Ghulam Ahmad of Qadian, The Mahdi and Messiah (as) said that the companions of the Holy Prophet (sa) are like stars in the sky, some shine brighter than others but if you follow them, they all take you to the same place.

May Allah enable us all to open our hearts to participate in financial sacrifice. Amin

- The Holy Qur'an (6:163)
- 2. Anwer Mahmood Khan, Odyssey of Sacrifice, A Compilation of Anecdotes on Financial Sacrifice, Page 19, Fazl-i-Umar Press, Ed. 2015
- 3. The Holy Qur'an (3:93)
- 4. Anwer Mahmood Khan, Odyssey of Sacrifice, A Compilation of Anecdotes on Financial Sacrifice, Page 23, Fazl-i-Umar Press, Ed. 2015
- 5. The Holy Qur'an (2:246)
- 6. Anwer Mahmood Khan, Odyssey of Sacrifice, A Compilation of Anecdotes on Financial Sacrifice, Page 247, Fazl-i-Umar Press, Ed. 2015
- 7. The Holy Qur'an (9:79)





## Ways to Help the Needy

#### Amtul Kafi Yadullah Bhunnoo

"You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. (1)"

Helping people in need requires the basic moral feeling to share. In the Holy Qur'an, it is an imperative duty upon a Muslim to do good for all mankind as mentioned above. Anyone could need at any time some emotional, physical or financial help. Our main focus here is the financial or economical help that we can put forth to someone in need.

There are many ways to help the needy. Below are a few ideas and examples of how you can help the needy.

#### **Reduce personal consumption**

In a world full of constant bombardment of consumerism, it is hard not to buy another pair of shoes, a set of new clothes etc. However, this is the key to start helping the needy. Did you know that there are many retailers still paying the average employee, such as a garment worker in Bangladesh, less than 35 pence/hour (19cents/hour) (2)? What is the reason behind this? It is a simple exploitation of human need. Many people still live without basic amenities of food, shelter, clothing or education. Our desperate survival needs make us choose the best available option to feed us, with emphasis on the word best. For many people in third world countries, the best options are usually the worst nightmare for a citizen in a developed nation. If this is the case, why are we letting this happen? We are not thinking about the needs of others. The best way to tackle this is to start taking small steps. We cannot bring a radical change overnight, but we can make a change in ourselves.

#### **Donate to charities**

Take the extra pair of shoes, clothing or anything else in your home that you do not need to the nearest charity shop. Go to a charity place where you know that they spend little to no money on overhead costs or comforting their volunteers and more on the actual charitable work. It can be an option to even sell your things on platforms such as eBay or gumtree. There are many individuals in need but will not accept any charity from someone. They would rather work hard enough until something becomes affordable. Another way to help them is to sell an item, second hand at lower prices. This way, the money generated can be donated to a cause such as water for life projects by Humanity First or other charitable organizations.

#### **Buy Local**

Try to buy local. Make sure to buy items that are fair-trade labelled. Although hard to believe, imported goods are usually not the best option when it comes to food. Buying seasonal fresh fruits and vegetables will be good for the local farmers and generate an income where they are less likely to keep the prices high. This way you are sticking to a healthy lifestyle too and eating fresh, healthy food. Buying exported goods still puts more pressure on the market to pay little wages to their employees, generates more harmful goods to give them longer shelf life and keeps the environment unhealthy and abused (3).





When you buy junk food, or even overpriced, luxurious items, you are harming yourself as well as promoting gluttony. This in turn allows someone to be unfair and puts pressure to meet higher consuming demands. If we buy locally grown farmers market food, you are helping the family to put food on table or pay their tuition fees as well as keeping pressure off from a larger, powerful and usually covetous corporate system.

Buying free range meat and dairy is also a way to help the needy. By doing so, you are also helping other creations of Allah. Sometime people limit the meaning of Halal to be the way an animal is killed, but the whole concept is related to the way the animal is treated too. You must make sure that the animal was treated ethically, fed a good diet and allowed to roam freely than be limited to a small shattering cage, where the animal becomes harmful to eat.

Cut down on sugar, caffeine, cocoa too. These are also exploited goods and due to the overconsumption and overdependence in fact addiction of these items, many of us tend to forget the implications it has to the workers and the environment it is grown in.

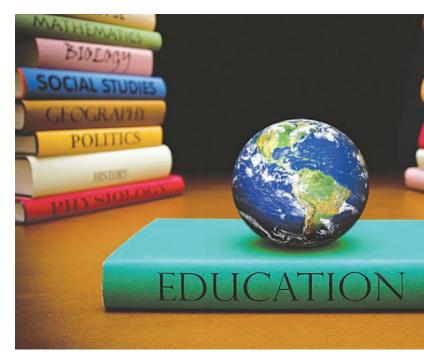
Write to your local government officials to make a change, such as introducing less packaging on food items. This way you are more involved with society and your actions make the politicians in the parliament aware of the local issues too.

The famous book *Where There is No Doctor* by David Werner and Carol Thurman is an absolute favourite to many due to the power it gives to locals to help themselves through locally available products and material in their environment.

#### **Promote education**

Raise knowledge and awareness through educational campaigns. Taking part in peaceful campaigns and signing petitions for good causes should be promoted. This action also helps people in need, such as promoting minority rights to education, doing away with caste systems in developing countries as well as protecting the rights to worship etc.

Giving proper education to help people understand



their reproductive rights and to understand the responsibilities that come with it is also a way to promote education. This activity will help lower teenage pregnancies and to make girls more aware of the importance to look after themselves and become independent. This action will also lower unwanted pregnancies and the burden on state economy as well as the healthcare and welfare system.

#### **Bad habits**

Although less intuitive, giving up on bad habits is also a way to help the needy. Drug cartels are known to exploit humans by trafficking them for cheap labour or smuggling them for sexual exploitation (4). When we light that cigarette, open that bottle of alcohol, step into a casino or anything that has no benefit to your health and well-being, we often pay the price for these actions. The slow poisoning of our own health environment also takes place due to this. We are paying these markets to keep increasing their customers thus allowing the exploitation of humans. The only way to help is not be part of this, these markets can only cripple, if we stop giving way into it.

#### **Pay Taxes**

Always disclose your income to the government and pay your taxes. As the Holy Prophet (sa) said "watch out for your smaller sins, since they become big" do not lie about this since you are also in a way "stealing" from state wealth.





#### Volunteer

"He is not a true believer who eats his fill while his neighbour is hungry. (5)"

During natural disasters, ensure to take some time off to volunteer or help NGOs. It is often more desirable to work for a non-governmental organisation since any governmental affiliation could mean a political agenda that may not be the best for the disaster-stricken area. There are many causes one can join such as helping the orphans, foster care children, women, and spending money on projects, encourage fundraising for projects such as water for life. Look at the Ahmadiyya Peace Prize winners and give charity to those projects. The Edhi Foundation is the top favourite for many, as Abdul Sattar Edhi won the Ahmadiyya Muslim Peace Prize 2010.

Tell your children to help volunteer or simply give up something that they really like but do not necessarily need. This will instil in them the tendency to make sacrifices and teach them humility in giving and being satisfied with whatever they have.

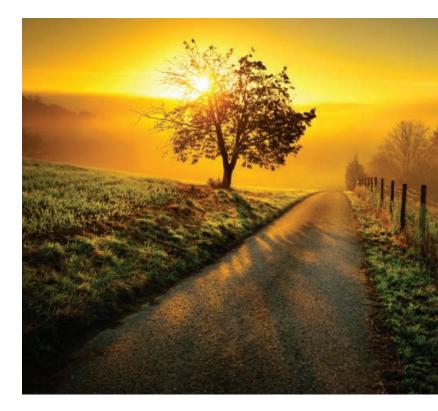
#### **Think Globally**

If we remember that by making little sacrifices in our lives, we are gaining a bigger, better world, then there is no way that we will give way to our selfish ways. We have enough of everything in the world, we never truly make sacrifices unless and until we really are giving up something, we either have very little of ourselves or not at all once given. The society we live in tends to encourage overconsumption of goods including overeating. The rise in obesity while millions are starving around the world testifies the case which Mr. Zygmunt Bauman described as: "We already have, thanks to technology, development, skills, the efficiency of our work - enough resources to satisfy all human needs. But we don't have enough resources, and we are unlikely ever to have, to satisfy human greed."

Robert Mugabe said: "We are not hungry ...... Why foist this food upon us? We don't want to be choked. We have enough!" Indeed, the African continent is the richest of all nations with its natural resources, yet suffers the most and has the highest debts, all due to uncontrolled governmental selling and exploitation of local resources.

We must never forget that we are Blessed by Allah to give and spend in his ways as he says: "Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you. (6)

Let us pray that Allah guides us all to the right path and that we must never forget our duty and purpose of our creation that is to worship Allah and remember the rights of His Creations.



- 1. The Holy Qur'an (3:111)
- 2. https://www.theguardian.com/business/2019/ jan/21/low-wages-garment-workers-bangladesh-analysis
- 3. https://www.independent.co.uk/environment/green-liv ing/food-miles-the-true-cost-of-putting-import ed-food-on-your-plate-5333264.html
- 4. https://www.huffingtonpost.com/ana-davila/drug-car tels-where-human-trafficking-and-human-smug gling-meet-today b 7588408.html?guccounter=1
- 5. Al-Albani, Etiquettes 112
- 6. The Holy Qur'an (47:39)





# Islamic Principles lead to Economic Security

Syed Sajid Ahmad

Islam aims to develop an economically strong individual, a flourishing family, and a prospering society. Its tenets and practices drive to build behaviors and traits that lead to the achievement of economic security for everyone. The families who follow the principles outlined by Islam have a greater chance of living a perpetual want-free life whether they find themselves in poor or affluent circumstances.

The source of all provisions, blessings, and bounties is Allah. "And how many an animal there is that carries not its own sustenance! Allah provides for it and you. And He is the All-Hearing, the All-knowing" (1). Man, therefore, must look towards heavenly guidance and support to bring prosperity at all levels in society.

#### Be a productive member of society

Islam requires its adherents to balance their lives between earning a living and purification and nourishment of their souls. "O ye who believe! When the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper. But when they see some merchandise or some amusement, they break up for it and leave thee standing. Say, 'That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider'" (2).

Islam supports and encourages raising a family for the health and security of every member of society. Islam defines the rights and responsibilities of the members of a family. In Islam, charity begins at home and then fans out to reach other needy persons. To be charitable and helpful, personal economic security is essential if before a person can benefit others.

#### **Shun interest**

In today's world, we observe that a large portion of the earned wealth of people and their governments is wasted in payments toward interest on borrowed funds. Funds wasted in interest could elevate the economic condition of society if they were available for commerce and public benefits. Islam forbids interest.

"O ye who believe! devour not interest involving diverse additions; and fear Allah that you may prosper" (3).

"Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade also is like interest;' whereas Allah has made trade lawful and made interest unlawful. So, he to whom an admonition comes from his Lord, and he desists, then will that which he received in the past be his; and his affair is with Allah. And those who revert to it, they are the inmates of the Fire; therein shall they abide. Allah will abolish interest and will cause charity to increase. And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner. O ye who believe! Fear Allah and relinquish what remains of interest, if you are believers. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your original sums; thus, you shall not wrong, nor shall you be wronged" (4).

Islam requires leniency towards a debtor while in today's world we see that a well-to-do person is offered more favorable terms for loans and lending institutes raise loan rates for the people already constrained in resources. Islam goes as far as to forgive the loans of people when they are in trouble. "And if any debtor is in straitened circumstances, then grant him respite till the time of ease. And that you remit it as charity shall be better for you, if only you knew". (5). Remittance will result in good-will in society and give new momentum to the productivity of the affected people. Islam encourages charity and interest-free loans

"As to the men that give alms, and the women that give alms, and those who lend Allah a goodly loan — it will be increased manifold for them, and theirs will also be an honorable reward" (6).

If you lend Allah a good loan, He will multiply it for you, and will forgive you; and Allah is Most Appreciating, Forbearing" (7).

"Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return" (8).





"Who is he that will lend Allah a goodly loan? So, He will increase it manifold for him, and he will have a generous reward" (9).

#### **System of charity**

Interest only increases economic problems in society. Islam presents the system of Zakat to help the needy so that they may avoid taking loans and paying interest on it.

"Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favor of Allah—it is these who will increase their wealth manifold (10).

Muslims are required to pay Zakat on resources that are uncirculated and are sitting idle. Zakat brings a portion of idle funds to the needy to help reboot their contribution to the economy of the society.

#### Moderation, no waste, no gambling, no drinking

Islam forbids extravagance so that the earned or inherited



funds last longer and are used in ways beneficial to the individual and society. "Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord" (11).

Islam teaches Muslims to be moderate in their lifestyles. It encourages them to live a respectable life but save themselves from excesses. "O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds" (12).

"And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allah loves not those who exceed the bounds" (13).

Waste extends to the consumption of wholesome food for good health to be a productive member of the society and to abstain from drinking and similar harmful substances.

They ask thee concerning wine and the game of hazard. Say: 'In both, there is a great sin and also some advantages for men, but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus, does Allah make His commandments clear to you that you may reflect (14)?

From the verse above and the one cited below, we are directed to observe moderation and wisdom even when helping others and engaging in acts of charity.

"And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted" (15).

#### Honesty and equity in handling financial matters

"And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin." ... And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome. And give not to the foolish your property which Allah has made for you a means of support, but feed them therewith and clothe them and speak to them words of kind advice. "And prove the orphans until they attain the age of marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain, and whoso is poor, let him eat thereof with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner" (16).



#### The wide distribution of inheritance

The wealth of a deceased is distributed among extended family and even beyond to encourage distribution of resources widely.





"For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much — a determined share. And when other relations and orphans and the poor are present at the division of heritage, give them something therefrom and speak to them words of kindness" (17). "It is prescribed for you, when death comes to any one of you, if he leaves much wealth, that he make a will to parents and near relatives to act with fairness; it is an obligation on those who fear God" (18).

#### Government resources are for the public good

"Whatever Allah has given to His Messenger as spoils from the people of the towns is for Allah and the Messenger and the near of kin and the orphans and the needy and the

wayfarer, that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that. And fear Allah; surely, Allah is Severe in retribution" (19).

#### Conclusion

Islam wants the available resources to be utilized in a way that is beneficial to the general public, that has no wasteful aspects, and results in economic growth in the society. Islam cares about the economic well-being of all section of society. When everyone in the society has economic security, then everyone is excited to come forward with financial sacrifices to seek blessings from heaven.



- The Holy Qur'an (29:61) 1.
- The Holy Qur'an (62:10-12) 2.
- The Holy Qur'an (3:131) 3.
- The Holy Qur'an (2:276-280) 4.
- The Holy Qur'an (2:281) 5.
- 6. The Holy Qur'an (57:19)
- 7. The Holy Qur'an (64:18)
- 8. The Holy Qur'an (2:246) 9
- The Holy Qur'an (57:12) The Holy Qur'an (30:40) 10.

- 11.
- The Holy Qur'an (17:28)
- The Holy Qur'an (7:32) 12.
- 13. The Holy Qur'an (6:142)
- 14. The Holy Qur'an (2:220)
- The Holy Qur'an (17:30) 15.
- The Holy Qur'an (4:3-7) 16.
- 17. The Holy Qur'an (4:8-9)
- 18. The Holy Qur'an (2:181)
- 19. The Holy Qur'an (59: 8)





# The Significance and System of Financial Sacrifice in the Ahmadiyya Jama'at

Mirza Naseer Ehsan Ahmad

The Holy Qur'an states: "You cannot attain righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (1)"

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), says regarding history of financial sacrifice that: "The collection of Chanda is not a system that was first introduced by this Jamaat, in fact, financial needs arose at the time of Prophets of God, who would announce new schemes to collect funds as deemed necessary."

The Holy Qur'an says, "And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good. (2)" Essentially forewarning us that a person or a nation that does not spend in the way of Allah takes a huge risk of getting annihilated by their enemies. Their opponents destroy them either physically or overpower them culturally or socio-economically. This would happen because of the lack of financial sacrifice that was needed to run operations of the community in general. (3)

Emphasizing this point, the Promised Messiah (as) says: "The revival of Islam requires a sacrifice from us. What is that sacrifice? It is to die striving in this path, upon which the life of Islam, the life of Muslims, and the manifestation of Allah depend. (4)"

Hazrat Mirza Bashiruddin Mahmood Ahmad, the Second Khalifa (ra) of the Ahmadiyya Muslim Community, relates one incident of such sacrifice that revival of Islam demanded from Dr. Khalifa Rashiduddin Sahib, a companion of the Promised Messiah (as), and how Khalifa Rashiduddin Sahib responded to that demand. He mentions that one time during a court case by enemies of the Promised Messiah (as), when the Promised Messiah (as) needed some money, he wrote a letter to various Jamaat members that whosoever wishes to participate in the financial sacrifice during this difficult time may do so, as God Almighty has provided them with this opportunity. Incidentally, the day Dr. Khalifa Rashiduddin

Sahib (ra) received this letter, it was a payday for him. He sent the entire paycheck to the Promised Messiah (as). When his friends asked, as to how he would survive and be able to take care of his family? Khalifa Rashiduddin Sahib replied that it did not seem appropriate to give preference to his family's needs over the Promised Messiah 's call. Come what may, he will not keep a single penny for his sustenance. For the next six months, Kahlifa Rashiduddin Sahib kept sending the entire paycheck to the Promised Messiah (as), until one day the Promised Messiah (as) had to write to Kahlifa Rashiduddin Sahib to stop doing that (5).

The Promised Messiah (as) says, "O well to do people of Islam! I convey to you the message that you should assist this Institution of reform, which has been established by Allah Almighty, with all your heart, attention and sincerity. Whoever wishes to offer an amount each month, according to his means, should make it binding upon himself like debt, and make his payment each month without fail. He should take this duty purely as an obligation to Allah, and should not be late or slow in its payment. (6)"

In the Holy Qur'an, God Almighty mentions another reason as to why we should spend in the way of Allah. The verse mentions, "You cannot attain righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (7)"

The Promised Messiah (as) says, "Has there ever been a movement, whether worldly or spiritual, which has survived without financial contributions? This being a world of means, Allah has ordained a means for every end. All the Companions of the Holy Prophet Muhammad (sa), according to their means and status, were ready to sacrifice themselves for Allah's religion along with their lives and possessions. Now, there are those who pledge their allegiance and vow to give preference to their faith over the world, but when it comes to aiding and assisting the faith, they hold fast to their wallets."

The Promised Messiah (as) further says, "I stress upon all of you, whether present or absent, to tell your brothers about the Chanda and try to bring your weak brothers into the system of Chanda. This opportunity will not present itself ever again. (8)"

Munshi Aroorae Khan Sahib (ra) was a perfect example of a person attaining righteousness by spending in the way of Allah. A very moving incident is related by Hazrat Khalifatul Masih II (ra), he says: "Only a few months after the death of the Promised Messiah (as), I was in my home when someone came to me and said that a stranger was waiting outside and he wanted to meet me. When I went outside, I found that it was Munshi Aroorae Khan, a very dedicated and longtime companion of the Promised Messiah (as). Munshi Sahib greeted me warmly, took two or three gold coins out of his pocket and told me to give this gold to Hazrat Amma Jaan (ra), wife of the Promised Messiah (as). While he was giving me these coins, he could not overcome his emotions and started crying with immense sorrow. He was in such emotional pain; it felt as if he was being slaughtered like an animal. Surprised, I wanted to ask as to why he was crying but could not until he calmed down a bit. Upon my inquiry, Munshi Aroorae Khan Sahib said, I was very poor, having no means, living far away from Qadian. Whenever I got a day or two off, from work, I would visit Qadian. Most of my journey would be on foot, as I did not have enough money, and whatever little I saved, I would pay Chanda. In Qadian, I would see some well-off members making a tremendous financial sacrifice, and I wished, if like them, someday, I could present gold coins to the Promised Messiah (as). I started saving money for this purpose, and every month I would save a little bit. Once I had enough money, I purchased a gold coin. Then, I started saving money for the second coin and then for the third. My deepest desire was that one day I would present these gold coins to the Promised Messiah (as). But when I had enough gold that I could present, the Promised Messiah (as) passed away. And Munshi Sahib could not control his emotions and started crying again (9).

How powerful Munshi Sahib's emotions were! How devoted he was. He was paying his Chanda regularly while participating in other forms of financial sacrifices. Every month he used to travel to Qadian only to participate in Friday prayers not only once or twice but three



times a month. He would buy books and magazines published by Jamaat. All of this despite his meager sources of income, but when he found out that some well off members were able to make a tremendous sacrifice, he wanted to pay Chanda in gold. And to fulfill his desire, for a very long time he saved money from his meager sources, completely ignoring his family's needs, just so that he can serve Islam and Ahmadiyyat financially by presenting gold coins to the Promised Messiah (as).

The Holy Qur'an mentions another reason for spending in the way of Allah and gives glad tidings to Muslims who spend whole-heartedly. It says: "The similitude of those who spend their wealth in the way of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases, and Allah is Bountiful, All-Knowing. (10)"



That is, God Almighty makes a promise, that whosoever spends in the way of Allah, his wealth will be multiplied manifold.

The Promised Messiah (as) says: "It goes without saying, that you cannot love two things at the same time. It is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves Allah. If any of you love Him and spend your wealth in His cause, I am certain that your wealth will increase more than that of others, for wealth does not come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and does not serve in the way of Allah as he should surely lose his wealth. Do not ever imagine, that your wealth comes of your effort, No, it comes from Allah Almighty. (11)"

The obligatory donations required by members of the 'Am to the finance secretary of the local Jamaat. Ahmadiyya community are as follows:

The first and foremost is Zakat. Zakat is one of the five pillars of Islam and the Holy Prophet (sa) made special arrangements to collect contributions for this system. The Promised Messiah (as) while defining Zakat says: "What is Zakat? It is (money) taken from the rich and given to the poor. It teaches the highest level of human sympathy. Thus by coming together of the rich and the poor, the Muslims gain strength."

Every Ahmadi must give yearly Zakat following the Islamic guidelines based on their accumulated wealth.

The second donation is 'Wasiyyat.' the Promised Messiah (as) initiated the scheme of Al-Wasiyyat in 1905, and whosoever becomes moosi, or an initiate of this scheme may set their level of contribution from anywhere between 1/10th to 1/3rd of their income and assets.

The third is 'Chanda 'Am,' which was initiated at the rate of 1/16th of one's income by Hazrat Khalifatul-Masih II (ra).

In explaining Chanda Aam, Hazrat Khalifatul Masih V (aba) says: "Chanda 'Am was initiated at the rate of 1/16th of one's income by Hazrat Khalifatul-Masih II (ra), although it was initially launched by the Promised Messiah (as) himself, who said that it should be paid at a monthly rate, even if the contribution is as low as one

Paisa (Penney). Then gradually, the contribution was increased as the requirements grew. The Promised Messiah (as) has even said, that if you eat four pieces of bread, then you should sacrifice one piece, in the way of God if it is required, and that amounts to a rate of 25% of sacrifice. Huzoor said that there should be no misunderstanding regarding Chanda Aam, it is not a contribution at a person's own will, but it must be paid at the set rate of 1/16th of one's income.

There is a very common misconception among Ahmadi women that the Chanda 'Am is only obligatory on earning male members. This is not correct. Chanda 'Am is mandatory and compulsory, on all earning members, males, and females, at the rate of 1/16th of their income, as instructed by Hazrat Khalifatul Masih II (ra). The payment of Chanda 'Am is on top of, and separate from, Lajna membership dues and women must pay Chanda 'Am to the finance secretary of the local Jamaat.

The Third obligatory donation is Chanda Jalsa Salana. Earning Members, again both men and women, paying Chanda Wasiyyat or Chanda 'Am are also required to pay 1/120th of their annual income or 1/10th of their monthly income as Chanda Jalsa Salana once a year.

All auxiliary organization of the Ahmadiyya Muslim Community must make sure, that they follow these guidelines so that all earning Jamaat members pay their obligatory Chanda according to the prescribed rate. Hazrat Khalifatul Masih IV (rh) says regarding members who do not pay Chanda even when local officials remind them that: "Allah Almighty says, you can deceive neither them nor Me. Your lifestyle, your society, your values, each of these things, reveals how much you possess. Given the moral norms and practice of the Jama'at, the office-bearers accept whatever a person claims to be his income, even when they know, that he is not speaking the truth. But, what comes to pass later on, is very dangerous indeed for such people. Their sacrifices of a lifetime go in vain, and they lose their wealth and fall into all kinds of troubles. Allah, Who Knows everything, has countless ways of bestowing and similarly of taking back. Such people even become deprived of the peace and comfort which wealth is supposed to provide. At times the wealth of such families is squandered before their eyes, and they are helpless to do anything about it."

Forewarning Ahmadis he further says: "Human sympathy, therefore, demands that these people too should be included. All of you who are attending this gathering should go back and spread this message in your surroundings. Tell those who are weak and are afraid of spending in the way of Allah that you are depriving yourselves both of virtue and the blessings of Allah. You are even depriving yourselves of the world which you are striving for. Your wealth will decline, you will not see the happiness of your children. Before your very eyes, your pleasures shall vanish, and sorrow and worry shall have their place in your hearts. This is the destiny of Ahmadis who are moving away from Ahmadiyyat. This is what we have always experienced (12).

Two incidents from the long history of sacrifices made by members of the community further shed light on this topic. The first one is related by Faiz Ahmad Sahib Gujrati, Nazir Baitul Mal Aamad, Qadian, he writes that: "Once he was reviewing paperwork for some Moosies when he came across Wasiyyat of Mian Shamsuddin Sahib who was disabled and had no mobility. Being handicapped and poor, Mian Shamsuddin Sahib had spent all his life in a small 3' x 3' room in Qadian. Having no means of income, he would eat only at times when someone would remember to send him some food. It is surprising to know that although Mian Shamsuddin Sahib did his Wasiyyat in 1919, he started paying Chanda Wasiyyat starting in 1901, i.e., he paid his Chanda Wasiyyat for 18 years before the date of acceptance or even date of applying of his Wasiyyat."

Nazir Sahib says, that upon further investigation, and from the Chanda receipts stacked in front of him, it dawned on him, that Mian Shamsuddin Sahib made his Chanda payments till the year 1990. This was not a big deal if he had not known that Mian Shamsuddin Sahib had already passed away in 1950. Mian Shamsuddin Sahib had in fact, paid Chanda Wasiyyat even for the next 40 years he did not get to live.

It cannot be known what made Mian Shamsuddin Sahib do this. Maybe his utmost desire was to be counted among the early companions of the Promised Messiah (as) in 1901, and maybe his deepest of wishes was to be able to live till 1990 so that he can serve Ahmadiyyat, in its second century. The question is not how much Chanda this poor and disabled dervesh was able to pay.

The point to be noted is the intensity of his emotions and his dedication towards Islam and Ahmadiyyat. He spent his entire life in a small cell, handicapped and disabled; he could not even stand, let alone walk to be able to earn any money. By himself in the long nights, all he was focused on was how he could serve Islam and Ahmadiyyat, in spite of his disability. And the only answer he found was that whatever little money someone would give to him, instead of getting food, he will use that money to pay his Chanda.

Another incident is of Baba Khuda Baksh Sahib who used to work as a lowly porter at Qadian train station. After the partition between India and Pakistan, when he was already retired, he chose to stay in Qadian as a 'dervesh.' Without any means, he would get a meager allowance for sustenance that was given to 'derveshes' at the time. When, it was decided, that for safety reasons Jamaat should erect a wall around the area where the Promised Messiah(as) had been buried, a need to collect donation for this purpose was felt. Baba Khuda Baksh Sahib donated a huge amount for this purpose, even though it was only 'dervesh' allowance that he was living on, which was not sufficient even for his daily meals. Still, penny after penny he would save for the sole purpose of serving Islam and Ahmadiyyat.



This, is the spirit, that the Promised Messiah (as) has instilled, in every member of the Jamaat, and today the Jamaat, under the spiritual leadership of our Imam, Hazrat Khalifatul Masih V (aba) is standing around an altar, where one by one, everyone comes forward and presents his offerings and sacrifice. This phenomenon of offerings and sacrifices is never-ending. Even our disabled and handicap will offer mind-boggling sacrifices; even our poor will come forward and make amazing sacrifices and only for the sake of Islam and Ahmadiyyat. And just like them, physicians, engineers, teachers, administrators, students, cab drivers, lawyers, businesspeople, scientists, architects, and IT professionals do not stand far behind, and indeed we will sacrifice everything for this cause. Incident of May 28, 2010, is another witness to this fact [Sacrifice of life in the two mosques in Lahore, Pakistan1.

God Almighty said to the Promised Messiah (as): "O My Ahmad, you are my purpose and are with Me. Your secret is My secret. You are to Me as My Unity and My Oneness. I have chosen you for Myself. I will make many people



follow you, and you will be their Imam. I will inspire people's hearts to help you with their wealth, and financial support shall come to you from far off places. (13)"

Ahmadis should aspire to become those people who are mentioned in this revelation of God Almighty and with their actions and financial sacrifice prove that they are the people "whose hearts are inspired to help the Promised Messiah (as) with wealth." Ahmadis living in the USA, that far off place from Qadian, whose financial support shall come to the Promised Messiah (as) and his Jamaat.

[This article is based on a speech delivered by Mirza Naseer Ehsan Ahmad at the West Coast Annual Convention of the Ahmadiyya Muslim Community in 2010.]

- 1. The Holy Qur'an (3:93)
- 2. The Holy Qur'an (2:19)
- 3. Hazrat Mirza Ghulam Ahmad (as), Fath-e-Islam, Ruhani Khaza'in, volume 3, p. 10-12
- 4. Hazrat Mirza Ghulam Ahmad (as), Fath-e-Islam, Ruhani Khaza'in, volume 3, p. 10-12
- 5. Friday Sermon Jan 5, 2018
- 6. Fath-e-Islam, Ruhani Khaza'in, volume 3, p. 30.
- 7. The Holy Qur'an (3:93)
- 8. Hazrat Mirza Ghulam Ahmad (as), Malfuzat, volume 3, p. 359-360
- 9. Khutbat e Mahmood Vol. 13 pp. 597-598
- 10. The Holy Qur'an (2:262)
- 11. Hazrat Mirza Ghulam Ahmad (as), Majmu'ah Ishtaharat, volume 3, p. 497-498
- 12. Friday Sermon, September 10, 1982.
- 13. Hazrat Mirza Ghulam Ahmad (as), Lecture Lahore





#### Hazrat Maulana Hakeem Nooruddin's (ra) Spirit of Financial Sacrifice

Anser Ahmad, Esq.

Almighty Allah says in the Holy Qur'an "And he who fears Allah, He will make for him a way out and will provide for him from where he expects not. And he who puts his trust in Allah, He is sufficient for him" (1).

Hazrat Mirza Ghulam Ahmad (as) writes about Hazrat Maulana Hakeem Nooruddin(ra): "Among my many pious friends, there is one far-sighted, gifted with vast knowledge, soft spoken, polite, steadfast in faith, God-fearing, trusting, a savant, pious, scholar, devout, saintly, spiritual, towering Muhaddith (scholar of Hadith), outstanding Hakeem, Haji-ul-Haramain, Hafiz-i-Qur'an, an offspring of Farooq. His name is Maulavi Noor-ud-Deen Bhervi. In sincerity, devotion, dedication, loyalty and love, he is foremost among my followers" (2).

When we look at the lives of the Khulafa (plural of 'Khalifa') of the Ahmadiyya Muslim Community, one distinguishing characteristic of Hazrat Maulana Hakeem Nooruddin (ra), the first Khalifa, is that he accepted Ahmadiyyat in its formative years, at a time when he had a flourishing professional career as a successful physician. While he was afforded much wealth, he would spend most of his wealth on the propagation of Islam, remaining a devout, simple, and a true servant of humanity.

Many of his patients were destitute; rarely would he ask for any sum of money for his services. How strange it would be today, to be treated by a doctor and the doctor does not ask for even a single penny. This was the uniqueness of Maulana Hakeem Nooruddin (ra).

Allah always rewarded him for his selfless work, time and time again. At one point someone asked him, "Some of my friends tell me that you do not save anything, although you have a wife and little children. How will they be maintained after your death?" He responded by saying, "I tell them Allah is Living, Al-Hayy, He is not dead. He knows all things. If I serve Him, will He not look after my family?"

Maulana Nooruddin (ra) was a direct descendant of Hazrat Umar (ra). His father, Hafiz Ghulam Rasool, and at least ten

of his immediate male ancestors, had committed the Holy Qur'an to memory. His father regularly spent large sums of money in procuring copies of the Holy Qur'an from places as far as Bombay and would then distribute them for free. Maulana Nooruddin (ra) would later say, "My father was so ambitious in respect of his children that had he lived to this day, he would have surely sent me to the United States of America in search of knowledge" (3).

Maulana Nooruddin's (ra) love of knowledge was surpassed only by his love of Allah. He believed, and rightly so, that the love for God should transform a man in such a way that while waking, sleeping, eating, resting, worshipping or in conversation, every action and every word should reflect and mirror a person's immeasurable love for Him. It was, therefore, no wonder that with such an absorption in God, God took extraordinary care of him.

Although from a well-to-do family, he himself lived an austere and simple life. He followed every Hadith to the fullest, as long as it was not in contradiction with the Qur'an. A time came when he began studying medicine. While still a student, he successfully treated the symptoms of a wealthy man, who in repayment gave the young Maulana Nooruddin (ra) precious robes, clothes, and a large amount of cash.

Soon after this incident, he was given, unexpectedly, a cheque for one thousand rupees (a huge amount in those days). The person who gave him this large sum explained that once he had provided a large quantity of copies of the Holy Qur'an to Maulana Nooruddin's father, Ghulam Rasool, who had paid him. With this payment the man started a clothing business, and prospered immensely, so he had felt obligated to reimburse Maulana Sahib for his father's generosity (4).

Having received funds from these various sources and being a strict adherent to the teachings of the Holy Prophet (sa), Maulana Nooruddin (ra), at the age of twenty-five, felt he was obligated to make the pilgrimage to Mecca. On his trip, he would say to passersby, "I am leaving for Hajj as





it has become obligatory on me" (5).

Maulana Hakeem Nooruddin (ra) had heard that, upon arriving at Mecca, any prayer made on the first sighting of the Ka'aba is accepted. Keeping his tradition, Maulana Nooruddin (ra) prayed: "Oh my Lord, I am ever in need of thy mercy and blessings and I have a host of prayers, so my Lord, grant me the wish that whenever I pray and implore Thy mercy and blessings, Thou bestow on me that favor" (6). It was from then on that he felt Allah would always take care of all his needs, financial and otherwise.

He would later state, "I cherish the times on any given day, when I have no monetary means of survival. I view this as an opportunity to reaffirm my belief in God, because I know inevitably, He will provide for me."

He stayed in Mecca for about a year and a half, learned much of the Arabic language and Ahadith from the most prominent scholars of the time, and was able to perform Hajj on two occasions. In this regard, he stated,

"I learnt an interesting point. It dawned upon me that every year pilgrims come and go and they go away in a few days and that is why no person ever developed a real love and affection for this place. One is apt to lead to the conclusion that here, in Mecca, one is ever involved and encompassed by the love and devotion to God and that is the true object of Hajj to fully imbibe oneself in the love and devotion to God; other loves are transitory and vain" (7).

#### Reliance on God while serving as Premier Physician of his Time

After he began practicing as a physician, the accounts of the remarkable effectiveness of the medicines and correct diagnosis he would prescribe spread quickly all over the State of Jammu. Patients, otherwise hopeless, were miraculously cured of their fatal diseases. He soon achieved a high reputation in the profession as he did not confine himself to what was generally known as the 'Yunaani' system of medicine. He procured several books on the allopathic system as well, in Arabic from Egypt, and made a careful study of them.

When the Maharajah's Chief Physician retired, Maulana Hakeem Nooruddin (ra) was promoted to Chief Physician in his place. In that capacity he was also put in charge of all hospitals in the State. He was then thirty-six years of age.

From then until the age of fifty-one (fifteen years) he held the office of Chief Physician of the Maharajah (8). The reputation and the scholarship of Hakeem Nooruddin and the fame and experience of his medical knowledge had evoked widespread praise and commendation. All schools and hospitals of the State were placed under him.

Even at such a high professional status, he did not discriminate between his patients. Every one of them received his full attention. The poor and indigent were the objects of his special care, and where needed, he provided them financial assistance as well (9).

Once, a man came to Maulana Nooruddin (ra) and made a plea in confidence that he had a daughter and he needed money for her marriage. Maulana Nooruddin inquired how much money he needed, to which the man asked for 250 rupees. Maulana Nooruddin continued his 'matab' (clinic) that day and at the end of the day when the 'matab' was over, he lifted the cloth under which he used to place money given by patients. He counted the money, it was exactly 250 rupees. Maulana Nooruddin (ra) gave this money to him (10). There were hundreds of such instances where the exact sum of money needed by Maulana Nooruddin Sahib was made available through divine help. When his well-paid job as the Maharajah's Chief Physician came to an end, he had nothing in his pocket. All the income Maulana Nooruddin (ra) regularly earned had gone to stipends for students, widows, orphans and the needy, and it was his routine that he mainly relied upon the trust and faith in his God for the balance of the month (11).

The loss of such a position might have caused immense grief to a worldly man, but to a man of Maulana Nooruddin's (ra) stature, it was one of the ordinary events of daily life. Mufti Muhammad Sadig (ra), a close companion of Hakeem Nooruddin, narrated the following event: "I was present at the time when Hakeem Nooruddin was removed from the service of the State. I was also a teacher in Jammu High School. I knew that the income of Hakeem Nooruddin was about 1,500 rupees monthly and the whole of his monthly income used to be spent in the way of God, and some time more, and it was not the habit of Hakeem Nooruddin to save something out of it. The loss of such a lucrative job in such times did not cause even the smallest wrinkle on his face and Hakeem Nooruddin was as usual engaged in examining the patients and teaching and holding religious discussion. People were coming and





going. He was to leave the State the next day and he did not show any concern as to what had happened to him (12)."

Financial Sacrifice for the Ahmadiyya Muslim Community and Life in Qadian

Upon the termination of his tenure as Chief Physician of the Jammu State, Hakeem Nooruddin made plans to set up a large hospital by constructing a big house in Bhera. However, upon the invitation of Hazrat Mirza Ghulam Ahmad (as), whom he had met some years earlier, and who had created such a deep spiritual effect on Maulana Nooruddin (ra), he chose to settle in Qadian.

Once Hazrat Mirza Ghulam Ahmad (as) proposed that he remain in Qadian, Maulana Nooruddin (ra) says, "From that day, I never thought of Bhera and never saw it even in a dream." He became part and parcel of Qadian (13).

Qadian was a small town of a few hundred people, eleven miles from the nearest railway station and telegraph office, with which it was connected by means of a sandy track pitted with potholes. The only means of communication with the outside world was through a sub-post office. Maulana Nooruddin (ra) took up his residence in an unpretentious sunbaked brick lodging, happy in the realization of his soul's cherished dream. His only purpose was to win the pleasure of Allah, through utter devotion to his spiritual master, Hazrat Mirza Ghulam Ahmad (as) whom, Maulana Nooruddin was certain, was commissioned by God to bring about the revival of Islam (14).

When asked about his reason for remaining in Qadian, he stated: "The brief reply is, I found such an unprecedented wealth here, that no thief and no robber can steal it. I found that for which people for the last thirteen hundred years have been yearning. Why should I abandon a place of unlimited wealth and wander around in this material world? I truly say if I am given one lakh (one hundred thousand) rupees or even a crore (ten million), even then I will not leave Qadian except in compliance of the wishes of my Imam" (15).

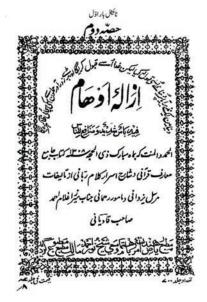
In Qadian, he plunged headlong into the many activities of religious and scholarly nature. Hazrat Mirza Ghulam Ahmad (as) usually referred all matters relating to 'fiqah' (Islamic jurisprudence) and other affairs to him and would often consult him on medical matters, as well as ask him to look over proofs of books he was writing. He would also

regularly conduct the 'Majlis-i-Irfan' (gathering for intellectual/religious discussion) and teach the Holy Qur'an daily to the sons of the Promised Messiah (as).

During his life at Qadian, he continued to help those in need of medical treatment. Once, he was offered sixty thousand acres of land in Bahawalpur, if he would stay in that State. Hakeem Sahib declined the offer and asked, "What will I do with this land?" Nawab Sahib responded, "You would become very rich and wealthy." Hakeem Sahib replied, "No, what is the use of the land when I do not intend to stay?" (16).

At one point, the Maharajah offered back to Maulana Nooruddin (ra) the original position as Chief Physician, to which he responded, "If you give me the whole of your state, even then I will not leave Qadian" (17).

Even before Maulana Nooruddin (ra) took the oath of allegiance (Bai'at) at the hand of Hazrat Mirza Ghulam Ahmad (as) he was making handsome contributions to various activities of the Ahmadiyya Community, but after he had taken the Bai'at, his financial sacrifices became even greater. It was he who arranged for the publication of 'Izaala-i-Auhaam' ("Removal of Misgivings"), a bulky book. He also paid monthly stipends to people like Syed Muhammad Ahsan, who had lost his job on account of joining the Ahmadiyya Muslim Community. Maulana Nooruddin (ra) spent seven hundred rupees on the construction of a guest house in Qadian. Once he said in a speech: "People often wander about in search of goldmines. For me, Hazrat Sahib (Mirza Ghulam Ahmad) (as) is gold, once I touched him, I became a king" (18).







Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), himself acknowledged the level of Maulana Nooruddin's (ra) allegiance: "I have a spiritual brother, who like his own name is full of 'noor' (spiritual light). When I look at the level of his sacrifices by way of the funds that he spends out of his income, sometimes I envy him, alas! I could have rendered such sacrifices with my wealth and money. I always found him to be ever ready to offer his wealth, his time and his energy whenever and wherever needed."

In his book 'Fath-e-Islam' (Victory of Islam), Hazrat Mirza Ghulam Ahmad (as) quotes Maulana Nooruddin (ra) as pledging to him all he owned:

"Maulana Sahib used the following words: 'Whatever I have, it is not mine; it is all yours. If all my wealth and all what I have are spent in the promotion of Islam, I am the luckiest and have achieved the mission of my life. If the subscribers of Braheen-i-Ahmadiyya hesitate to send in their funds, please give me permission to bear all the expenses, or return the monies to those who have sent in for the subscription. If Hadhrat Sahib, my master and my savant, gives me the opportunity, I would want the entire expenses of the printing of Braheen-i-Ahmadiyya to be paid by myself" (19).

#### Financial Help for the Needy as First Khalifa

Following the death of Hazrat Mirza Ghulam Ahmad (as), Hazrat Maulana Nooruddin (ra), was elected as his first Khalifa of the Ahmadiyya Muslim Community. Hazrat Maulana Nooruddin (ra) launched a scheme to provide houses for the poor. Twenty-two such houses were built, but the first house was from the funds provided personally by Maulana Nooruddin (ra). This locality was named 'Nasirabad Street'. Later, Hazrat Maulana Nooruddin (ra) also built a mosque and a well to provide drinking water. He also made sure that a 'Mailis' (council) was set up to look after the needy, as well as the building of a small dispensary. The money collected from members for this purpose was deposited with Sadr Anjuman-i-Ahmadiyya (Central Ahmadiyya Council: oversees administrative affairs of the Ahmadiyya Muslim Community), and this dispensary grew into a hospital. Later, in 1918, after the death of Hazrat Maulana Nooruddin (ra), it was named Maulana Hakeem Noor-ud-Deen Memorial Hospital, and to this day, is engaged in serving humanity.

Until his last breath, Maulana Nooruddin (ra) remained a

living example of the Divine blessings bestowed on one who had complete trust in His Creator. He stated once, "What and how should I tell you the account of unending tales of the Divine favours; I am not tired, and I will never become tired of telling the accounts of these countless favours that God, in His infinite mercy, has continued to confer upon me" (20).

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- 3. Muhammad Zafrulla Khan, Hadhrat Maulvi Noor-ud-Deen -Khalifatul Masih I, p. 1
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I, The Way of the Righteous, pg. 23
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I, The Way of the Righteous, pg. 24
- 6. Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I, The Way of the Righteous, pg. 25
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
   The Way of the Righteous, pg. 31
- Muhammad Zafrulla Khan, Hadhrat Maulvi Noor-ud-Deen -Khalifatul Masih I, p.54
- 9. Muhammad Zafrulla Khan, Hadhrat Maulvi Noor-ud-Deen -Khalifatul Masih I, p.44
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
   The Way of the Righteous, pg. 182
- yed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
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- 12. Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I, The Way of the Righteous, pg. 81
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
   The Way of the Righteous. pg. 85
- Muhammad Zafrulla Khan, Hadhrat Maulvi Noor-ud-Deen -Khalifatul Masih I, pq. 89
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- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
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- Muhammad Zafrulla Khan, Hadhrat Maulvi Noor-ud-Deen -Khalifatul Masih I, pg. 115
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
   The Way of the Righteous. pg. 174
- 19. Hazrat Mirza Ghulam Ahmad, Fath-e-Islam, pg. 53-54
- Syed Hasanat Ahmad, Hakeem Noor-ud-deen, Khalifatul Masih I,
   The Way of the Righteous. pg.165; Collection of Dars-ul-Qur'an
   by Hadhrat Khalifatul Masih I, p. 140-141





#### Exemplary Financial Sacrifices of Muslim Women

#### Khalida Jamilah

Everyone wants to be happy and live a successful life. We all heard advice saying that if you want to be happy, do good things for other people. According to Islam, true success is when one is always feeling grateful. It is a common understanding that to achieve success, one must work hard, and that means we have to make some significant sacrifice to achieve the greater things we want to obtain in life. Thus the concept of sacrifice is like a prerequisite for success. The Islamic concept of financial sacrifice is prerequisite to achieve success, that is, to attain the pleasure of Allah and to gain inner happiness for this world and in the afterlife.

The Holy Quran beautifully describes the correlation of righteousness and sacrifice as it states, "Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well (1)."

Explaining the importance of "spend out of that which you love," Hazrat Mirza Ghulam Ahmad (as) of Qadian, the Promised Messiah, wrote: "The door to piety is a narrow one. So remember that no one can enter it by spending useless and worthless things. The clear injunction is: 'You can never attain righteousness until you spend out of that which you love.' Until you spend the things which you love and are dear to you, you can not attain the stage of being loved. If you are not ready to bear suffering and to acquire true piety, how can you expect to succeed? ... The truth is that it is not possible to gain the pleasure of Allah, which is a source of true happiness until one does not bear momentary hardships. Allah cannot be deceived. Happy are those who care not for the pain to attain His pleasure, for it is only after temporary suffering that the believer is granted the light of eternal joy and everlasting comfort (2)."

Thus reflecting on the words of Hazrat Mirza Ghulam Ahmad (as) above, it is clear that one must be ready to bear suffering to gain the pleasure of God and thus one feels at peace and content with their life. Moreover, nowa-

days media expose Muslim as the troublemaker and Islam is a violent religion. This is wrong because true Islam teaches one to be always conscious of the true purpose in life. The women of the Ahmadiyya Muslim Community are always at the forefront when it comes to financial sacrifice. The best exemplary financial sacrifice is shown by wife of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), Sahibzadi Hazrat Nusrat Jehan Begum (ra) or also popularly known as Hazrat Amman Jan (ra)

This exemplary financial sacrifice is well documented in a biography titled "Hazrat Amman Jan (ra) an Inspiration for Us All." A most remarkable example was when on May 28, 1900, Hazrat Mirza Ghulam Ahmad (as) appealed to raise funds for the building of Minaratul Masih in Qadian. He estimated that 10,000 rupees would be required and so appealed for 100 people to ideally contribute 100 rupees each to fulfill this target. Hazrat Amman Jan (ra) immediately responded by selling the property of her inheritance in Delhi. She gave 1,000 rupees for this noble cause, excelling others in fulfilling this appeal (3).

One day Hazrat Mir Nasir Nawwab, father of Hazrat Amman Jan (ra), informed Hazrat Mirza Ghulam Ahmad (as) that there was no food for the guests that evening during the annual convention. He immediately told Hazrat Mir Nasir Nawwab (ra) to go to Hazrat Amman Jan (ra) and ask her to spare some jewelry and sell it. She instantly gave some jewelry to her father. Hazrat Mir Nasir Nawwab (ra) sold it and subsequently the money was used for the catering of guests at the annual convention (4).

Another incident of excellent financial sacrifice was when Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), Khalifatul Masih II, had appealed for contributions for the Al-Fazl newspaper, Hazrat Amman Jan (ra) sold some of her lands for this cause and gave nearly 1,000 rupees for it. She gave generously to every appeal; these included mission houses, the "Langar Khanah" (community kitchen), Lajna (women's) projects, the London and Berlin Mosques, and Tahrik Jadid (5). Hazrat Amman Jan's extensive financial



sacrifices can be seen in the first mosque built in Copenhagen, Denmark, which was named the "Nusrat Jahan Mosque." The mosque was inaugurated by Hazrat Mirza Nasir Ahmad (rh), Khalifatul Masih III, in 1967. This mosque was purely funded by contributions from the Lajna Imaillah (Ahmadiyya Muslim Women's Association) after an appeal was made by Hazrat Sayyedah Maryam Siddiqah Begum. She was not only the daughter-in-law of Hazrat Mirza Ghulam Ahmad (as) of Qadian, the Promised Messiah, and his wife, Hazrat Amman Jan (ra), but also the President of the Lajna Imaillah at the time. It was the third mosque in Europe to be financed by the women, partly inspired by the exemplary financial contributions Hazrat Amman Jan (ra) had made throughout her life (6). This example shows that Muslim women are not powerless and subjugated as portrayed in the media. It shows that Muslim women are strong and they offer sacrifices by selling their jewelry or live a simple life so that they can spend more money for a good cause, such as, a mosque that will become a means of spreading the message of peace.

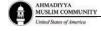
Furthermore, the wife of Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), Khalifatul Masih II, Sahibazadi Hazrat Mahmud Begum was also a role model for Muslim women. Hazrat Khalifatul Masih II (ra) wrote: "Allah, the Almighty, put this in the heart of my wife the same way he put it in the heart of Hazrat Khadija (ra) to help the Holy Prophet (sa). She [my wife], knowing full well, that putting money in a newspaper is like throwing your money down the drain, and especially such newspaper, whose founder is Mahmood, who is probably the most despised in the present time, still donated two pieces of her jewelry to me to be sold and used for starting this newspaper. One item was her bracelet, and another was her bracelet from her childhood which she had saved to be given to our daughter, Nasira Begum. I took these bracelets and went immediately to Lahore and sold them for 475 Rupees. This was the startup fund for Al-Fadl. Al-Fadl will keep alive my helplessness and my wife's sacrifice with it. How true that woman is a silent worker. Her example is like the rose flower which is used to make perfume. People remember the store where they bought the perfume, but no one thinks of the rose which died for their happiness. I wonder if Allah did not create these means what would I have done. Which door of service would have opened for me? (7)"

In his Friday Sermon Hazrat Mirza Masroor Ahmad (aba), Khalifatul Masih V, narrated some examples of financial sacrifice for Tahrik Jadid. This scheme was initiated by Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), Khalifatul Masih II, under the Divine guidance on November 23, 1934, in response to opposition to the Ahmadiyya Muslim Community. Under these demands of the scheme, the Ahmadiyya Muslim Community was urged to lead a simple life, to make sacrifices in the cause of Islam, and to volunteer their lives for missionary work.

The Lajna Tahrik Jadid Secretary of Canada writes: "A female member [of the Jamaat] mentioned that her husband had promised to give \$1,000 [Canadian] dollars in Tahrik Jadid, however, he had been unemployed for a while and as a result of this was unable to pay the amount. When there was a week left for the [Tahrik Jadid] year to end, the secretary Mal [Jamaat local finance secretary] visited their home to collect the money. The husband said to her that he did not have anything to give, so what could they do now? The lady replied by saying that they could not let the secretary return empty-handed. She had some savings, and from this, they gave the 1,000 dollars as promised. She then said: "Due to the blessings of Chanda, her husband found a job in that same week with a pay of \$7,000 per month." This example shows that the exemplary financial sacrifice of Ahmadi Muslim women continues until the modern day and is not just a concept of past ancestors. Khadijah Mosque in Berlin, Germany (inaugurated on October 16, 2008) is also a manifestation of the exemplary financial sacrifice of Muslim women. Ahmadi Muslim women of Germany contributed seventy thousand francs. This is true proof of God's promise to reward those who spend for His sake. However, true Muslims know that spending in the cause of God is not for gaining worldly reward but for his or her benefit to inner peace and righteousness (8).

Thus, contrary to popular belief, Muslim women are not oppressed and powerless. They have the power to decide what to do with the wealth they have. The examples mentioned above show that true sacrifice is more than just giving money to charity one time. The latter requires conscious effort to set aside some amount of money, live a simple life, such as, not buying new clothes or designer brand handbags every season. Financial sacrifice shown by the great Muslim women in this article shows that in this era of instant gratification, there is still one Divine community left that cares about the true purpose of life. This true purpose is to serve the humanity as a way of worshipping the Creator by sacrificing one's possession and being ready to bear hardship for the sake of attaining inner peace and being a recipient of Divine blessings.

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People Who Attend Worship Services Regularly Are Happier Than Others, Study Suggests

A new Pew Research Center study investigates the connection between religion and well-being. By Carol Kuruvilla. 02/06/2019

### HUFFPOST



People who are active members of a religious community are more likely than those who don't have strong religious ties to describe themselves as "very happy," a new Pew Research Center study has found.

After analyzing data from over 20 countries, Pew researchers concluded that people who regularly participate in religious congregations tend to be happier and more civically engaged than their peers who are infrequent attendees or who don't identify with a religion at all.

These apparent disparities in happiness and civic involvement may suggest that countries experiencing a



decline in religious engagement, like the U.S., "could be at risk for declines in personal and societal well-being," the researchers claimed in the study.

But there are a few caveats in the study, which Pew outlined in detailed sidebars in the report. Importantly, just because there seems to be a correlation between religious attendance and certain aspects of a person's well-being, that doesn't mean that regular worship service attendance is directly responsible for improving people's lives. In other words, correlation doesn't imply causation.

There could be many reasons why actively religious people report high levels of happiness, Pew wrote. For example, it's possible that regularly participating in worship services offers people social connections and support networks that in turn help make their lives happier making it easier to find jobs, for example, or to deal with life's stresses.

Or perhaps it's that happier, healthier people have the ability to be active in their religious communities, while people who are unhappy and struggling with health or finances may be more isolated and less able to engage. "While in many countries religious activity seems to be

connected with certain benefits, such as higher levels of happiness, it is unclear whether there is a direct, causal connection and, if so, exactly how it works," the researchers wrote.

Social scientists have long sought to explain how religion affects a person's health and well-being. Previous research on the health benefits of religion has resulted in mixed findings with various studies demonstrating positive, negative or no correlation between religion and health.

The Pew study attempted to bring an international perspective to the issue. Researchers performed an analysis of data from past Pew surveys and two other respected research organizations: The World Values Survey Association and the International Social Survey Program. The data used in Pew's final report were collected from 35 countries in surveys conducted from 2010 to 2014.

For the purposes of the study, Pew divided respondents into three categories based on religious affiliation and participation. The "actively religious" identified with a specific religious tradition and attended services at least once a month. The "inactively religious" were fine with claiming a religious identity but, in practice, attended services less frequently. The religiously unaffiliated did not identify with any religion.

Although some religiously unaffiliated folk do attend religious services, this was a rare enough occurrence that it didn't make a statistical difference in the report, Pew said.

In most of the 26 countries where data about happiness were available, researchers found that being a regular participant in a religious community was "clearly" linked with higher levels of happiness.

In America, 36 percent of the actively religious describe themselves as "very happy," compared with 25 percent of the inactively religious and 25 percent of the unaffiliated. Actively religious folk were also more likely than everyone else to say that they always vote in national elections. Sixty-nine percent of actively religious American adults said they always vote in national elections, while 59 percent of inactive religious people and 48 percent of the unaffiliated had the same response.

In addition, the "actives" were more likely to say they were involved in at least one nonreligious volunteer or community organization. Fifty-eight percent of actively religious American adults said that they were involved with at least one voluntary organization, including charity groups, sports clubs or labor unions. Only 51 percent of inactively religious adults and 39 percent of the religiously unaffiliated said the same.

Pew claimed these distinctions between the actively religious and everyone else persisted even after controlling for demographic factors, such as age, gender, marital status, income and education.

The implications of the report are particularly relevant in the U.S., where a growing share of all Americans appear to be abandoning traditional religious denominations. These religious "nones" people who self-identify as atheist, agnostic or "nothing in particular" now make up about 23 percent of all American adults.

### The Washington Post

Pakistani court upholds acquittal of Christian woman accused of blasphemy, clearing way for her departure
By Shaiq Hussain
January 29





ISLAMABAD, Pakistan — Pakistan's Supreme Court on Tuesday upheld its decision to acquit a Christian woman on charges of blasphemy that kept her on death row for eight years, clearing the way for her to leave the country. Asia Bibi, 47, was released from prison in November and taken to a secure, undisclosed location for her safety, according to authorities. She may now leave Pakistan and is expected to join her daughters in Canada, where they were granted political asylum.

The court originally acquitted her on Oct. 31, prompting three days of paralyzing street demonstrations and death threats against the judges responsible for the decision by radical groups calling for her execution. Bibi's lawyer fled the country at the time but later returned for the final hearing after the decision was appealed.

Qari Muhammad Salaam, the Muslim prayer leader from Bibi's village, filed the petition to review the decision, with his lawyer asking the three-judge panel to be expanded to include religious scholars.

Chief Justice Asif Saeed Khan Khosa stood by the court's original verdict, saying nothing in the petition cast doubt on the validity of that verdict, which slammed the conflicting testimony against Bibi.

"You think we give the death sentence to someone on the basis of false evidence?" he said, according to media reports. "Such lies were told that one statement doesn't match with another."

"The image of Islam we are showing to the world gives me much grief and sorrow," he added. "The beauty of a Muslim community is that non-Muslims are taken care of."

Bibi's case strikes at the heart of one of the top issues in Pakistan: its strict blasphemy laws that have often been wielded against minorities, including an estimated 3 million Christians, in this Sunni-Muslim-majority nation of more than 200 million.

Just the accusation of blasphemy is often enough to motivate lynch mobs. No one charged with blasphemy has yet been formally executed under the law, however. Bibi, a farmworker and mother of five, was accused by co-workers of insulting the prophet Muhammad in a dispute over sharing water in a sweltering hot field. Bibi denied the charge.

At one point, a provincial governor defended Bibi and questioned her treatment under the law. He was assassinated by his own bodyguard, Mumtaz Qadri. After Qadri was executed for the murder in 2016, he was lionized as a martyr by the anti-blasphemy movement, and his shrine has become a pilgrimage site.

The main group pushing for Bibi's execution, the Tehreek-e-Labbaik Pakistan party, issued a video statement rejecting the court decision and calling on its supporters to protest and be prepared for arrest.

"I want to tell the rulers that you have caused great pain and agony to the millions of followers of the prophet," said acting party leader Allama Shafiq Ameeni. "I urge all Pakistanis and especially order the workers of Tehreek-e-Labbaik Pakistan to come out of their homes in protest against this cruel and unjust decision."

Security was heavy in Islamabad on Tuesday at the Supreme Court and around the city with police and paramilitary troops stationed at sensitive points.

Police have also been on high alert across Punjab province, the focus of last year's riots over Bibi's acquittal. Paul Schemm in Addis Ababa, Ethi¬o¬pia, contributed to this report.





A far-right politician converted to Islam. It's not as surprising as it sounds.

The fascinating case of Joram van Klaveren. By Khaled Diab

Irony is a cruel prankster. It turned a far-right politician from the Netherlands, Joram van Klaveren, from a virulent Islamophobe, who had made it his political mission to rid his country of Islam, into an unlikely convert to the religion. Van Klaveren's epiphany occurred while he was working on a book that started off as an anti-Islam polemic but morphed into a defense of the faith.

Worse or better still (depending on your perspective), van Klaveren had not so long ago been the right-hand man of Geert Wilders, the godfather of Dutch far-right extremism. For those unfamiliar with him, Wilders is the Dutch Donald Trump.

Or more accurately, Trump is actually the American Wilders, as the Dutch anti-immigrant, anti-Muslim politician with the eccentric peroxide-blond hair who helped pioneer the brand of outrageous, publicity-seeking, substance-free "populist" far-right politics that Trump perfected. Wilders has gone from demanding the banning of the Koran, supposedly in the defense of free speech, to calling for a "head rag tax," the complete banning of mosques, hijabs and Islamic schools, and a halt to Muslim immigration.

Wilders now lives under permanent police protection following death threats from Islamic extremists, so he was bound to view the conversion of his former "crown prince" as a betrayal. Admitting that he had "no words" to describe his dismay, Wilders colorfully likened van Klav-



eren's decision to a "vegetarian working in an abattoir."

Similarly confounded, Jan Roos, who co-founded the far-right party Voor Nederland (For the Netherlands), likened van Klaveren's leap of faith to a "black man joining the Ku Klux Klan," dismissing it as a "PR stunt to promote his book."

This is nonsense. In the current political atmosphere in Europe and the United States, van Klaveren is far more likely to sell a book bashing Islam and Muslims than defending them.

And van Klaveren does run real risks. Some commentators fear that his conversion could make him the target of violence and hate crimes from neo-Nazis and the increasingly radicalized violent extremes of the far right. Moreover, his harsh criticism, now from within Islam, of how Islamist extremists twist and exploit their faith could make him a target of their violent ire, as well. And if this were an opportunistic publicity stunt and Van Klaveren were later to renounce his newfound faith, he could be the victim of death threats from fanatical Muslims who reject so-called apostasy.

But although van Klaveren's conversion strikes his former allies as inexplicable, it is not as bizarre or surreal as it appears. He hasn't rejected religion, after all; he's merely changing one strain of it for another. Rather than being like a vegetarian who suddenly becomes a carnivore, van Klaveren's change of heart is more akin to a committed soda drinker switching from Coca Cola to Pepsi.

Although Wilders describes himself as "agnostic," he is culturally very Christian and exploits Christianity and racial identity politics to whip up fear against Muslims and immigrants. Wilders regularly refers to a supposedly tolerant set of "Christian values" that contrast with allegedly savage Islamic ideals, but in reality, Islam and Christianity, like Judaism, derive from the same Abrahamic roots and draw on similar Greek philosophical traditions. Moreover, the Reformed Protestantism in which van Klaveren was raised in the Dutch "Bible Belt" bears even greater resemblance to mainstream Islam: They share iconoclasm and attitudes toward drinking and intoxication. Even the so-called Protestant work ethic bears a striking resemblance to the traditional Islamic concept of work as a form of worship.

Ironically, Muhammad is, in some ways, more compatible with contemporary Dutch (and American) Protestantism than Jesus. Whereas Christ was a radical and outspoken anti-materialist who believed the rich were condemned to eternal damnation, the Muslim prophet was a successful merchant who traded far and wide. Now which of the two sounds more like a Republican or the famously entrepreneurial Dutch?

Van Klaveren "comes from an orthodox reformed [Protestant] background which is a lot like Islam," posits Joke van Saane, a professor of religious psychology at the Free University of Amsterdam. "They swap one system for another, which makes it easier than for people without a religious background."

Van Klaveren has hinted as much. "It felt a bit like a homecoming, in religious terms," the convert explained in an interview, in which he confessed that he still loved Christianity. This sense of familiarity was probably intensified by the warped picture of Islam van Klaveren had been exposed to in the Islamophobic circles he frequented, where Muslims were seen only as an alien danger, not as fellow devout believers — although this earlier demonization probably made it much harder for him to come out with his new convictions.

In fact, the impassioned rivalry between Christianity and Islam is not due to their irreconcilable differences, as fanatics on both sides believe, but instead stems from their uncanny and unsettling similarities — rather like the narcissism of minor difference identified by Sigmund

Freud.

This makes the conservative Christian idea that van Klaveren has gone over to the dark side just as ridiculous as the conviction among conservative Muslims that the Dutch convert has discovered the one and only true light. The triumphalism and smugness among Islamists on social media has indeed been palpable, with many seeing this as a sign of the self-evidently superior truth of Islam. "Truly anyone can be guided to Islam once you look at it with an open and sincere heart to find the truth," said one influential Twitter user. "Some of the biggest enemies of Islam can become the greatest of the believers."

This echoes an existing narrative that Islam became the world's fastest-growing religion by virtue of its undeniable veracity and its irresistible ideas. However, not only are their minor religions that are growing faster, the reason Islam appears to be growing so rapidly is a result of population growth in Muslim-majority countries, where people are counted as Muslims regardless of their beliefs, while conversion accounts for a pityingly small 0.3 percent of this growth.

In short, van Klaveren's conversion tells us almost nothing about the reality of Islam. All it tells us is that one man discovered that the negative hype around the religion was exaggerated and exchanged one very similar faith for another.

What I take home from this curious case is the demystifying and humanizing power and potential of knowledge and familiarity — the importance of compassion, not of conversion. As surveys and anecdotal evidence have revealed, people who actually know Muslims are far less likely to fear or hate them. With the polarized reality in which we live, it is vital that we learn to understand and empathize with our fellow citizens, especially the marginalized — even if we disagree with them.



# THE SIGNS OF THOSE WHO ARE CLOSE TO GOD.(1)

By Hazrat Mirza Ghulam Ahmad of Qadian The Promised Messiah and Mahdi (as)

Only those people are in love with God Who sacrifice everything for His sake.

Each night and day they are concerned with this: When would their Beloved be truly pleased with them!

They give Him their life and wealth, time and again, Yet in their hearts, they still fear being so useless.

They attach their heart with that Pure One; 'Tis they who leave this earth thus purified!

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**Translated by Waheed Ahmad** 







# THEARCHIVES

The Muslim Sunrise (Vol. IV No. I April – July, 1931)

# Islam on Economic Justice

By Sufi M. R. Bengalee

On every hand we find the causes of sufferings, rebellions, theft, robberies, wars and mutinies rooted deep in the present economic injustice. Because the tendency of the world is the accumulation of wealth into a few hands that naturally results in envy, greed and jealousy, the greatest roots from which crime springs.

It is not that God has not given us ample wealth. He has given us enough and to spare. But it is now concentrated in a few centers. When one is starving and sees another surfeiting in plenty, what is the reaction? Either crime or hatred. That explains the cause of antagonism between the classes and nations and individual crimes.

Now I shall treat these evils individually.

The first and the most important evil of capitalism is that it leads to the exploitation of labor. Under the existing conditions the rich or the economically successful can get the poor or the economically weak to work for them under such conditions that they may not have to pay the working people the full compensation for the services rendered.

The second evil of capitalism is that it results in an unjust distribution of wealth. From the very fact that the rich can make the laboring class work for them at their price, or, in other words, from the very fact that capitalism helps the exploitation of labor, it necessarily gives the employing class certain amounts of wealth which justly belong to the laboring class. There is not the shadow of doubt that the laboring class as a whole is not fully paid.

Sociologists have pointed out that the speculative profits and some forms of interests also help the rich to get what does not rightfully belong to them.

As a result of this unjust distribution of wealth, we have allowed to grow a propertyless class who have no interest in the future. They have no hope for salvation from their present position except through rebellion.

Another result of this unjust distribution of wealth is that it breeds war between the classes: between properties people on the one hand and propertyless on the other. This war between the classes is not the normal condition of property organized society, while this war between the classes is the most omnipresent condition of western civilization.

Then, again, it not only stimulates war between classes, but also breeds war between nations. Through the control and influence over the government, the capitalists use the machinery of the state to promote their own interests. They demand new markets for their good. The last great war has been declared to be the result of the greedy rivalry of the great European nations.

The third evil of capitalism is that it fosters materialism in both the rich and the poor alike. In the rich, because owing to their enormous wealth, every avenue for self-indulgence and luxury is open to them. Among the poor, the only concern that they have in life is that of earning money.

These are the main evils of capitalism. These evils have given birth to revolt or rebellion in the name of communism. The communistic people hold that there should be no private ownership. Destruction of private ownership is the solution of the evils of capitalism. This solution of communism reminds me of a story. In ancient times there was an Indian teacher who was sleeping under the shade of a tree. His pupil was to drive away the flies so that they might not annoy him. After a while the pupil saw that there was a fly sitting on the nose of his teacher. He took a hammer and struck the fly. The blow not only killed the fly but also broke the teacher's nose. In the same way that the communistic solution of the evils of capitalism not only removes the evils of capitalism but it also sounds the death knell of human progress.

Without individual ownership there cannot be any competition and without competition progress would come to a standstill.





Now I want to tell you that Islam makes peace between capital and labor. Islam chalks out a via-media which brings about the salvation from economic troubles.

"Give to the poor out of the wealth which God has given you." (L1:19) The Qur'an.

"In the wealth of the rich, poor has a right" (XXX. 38) The Qur'an.

#### The law of inheritance:

According to the law of Islam, no man can bequeath the whole of his property to one person. Under Islamic law of inheritance, a man's property must be distributed among his parents, all his children, male and female, widow, brothers, sisters-in-fact, among all the distant relatives. This law of inheritance brings about three important results:

First, it does not allow the accumulation of the wealth of a certain individual into the hands of some of his children or relatives. The result is that some of the children or the widow cannot live all their lives on the support of all the wealth of their father or husband and so forth.

Second, every one of the children or the relatives has his or her share of the capital to start life afresh. None is left to become a beggar in the street.

The third is that the property of each and every Muslim, however rich he may be, goes on being distributed and redistributed, and within two or three generations the largest estate will be parceled out into small holdings.

### The institution of Zakat:

From every hundred dollars that a man possesses beyond his actual needs, two and one-half percent (21/2) must be levied to be invested to the relief of the poor. You can just imagine if two and one-half per cent be collected from every well-too-to man from his surplus of money, to what an enormous extent the sufferings of the poor would be alleviated. It is about this Zakat, Joseph Hell, a German oriental scholar, says: "Besides the common prayer, the conception of the social equality was an innovation peculiar to Islam. Help and maintenance of the poor became a sacred trust. It was left no longer to individuals to give what they pleased but the poor tax or Zakat, as explained above, was to be adopted to relieve unemployment, how quickly and beautifully this baffling problem would be solved!

### Discovery of a mine:

The third and a very interesting means of overcoming poverty is that, if a man discovers a mine, the government takes one-fifth and invests towards the relief of poverty. This law at once helps the poor and stops the accumulation of wealth.

#### Interest:

"Islam prohibits the giving or taking of interest. The possibility of being able to raise loans on interest enables people with established credit to enhance it to any extent they please by borrowing. If such borrowing were not possible they would be compelled either to admit other people into partnership with themselves, or to restrict the scope of their business so as to leave room for other people to start similar undertakings. The huge trusts and syndicates which at present monopolize the sources of national wealth, would not be possible without interest and wealth would be evenly distributed among the people. The accumulation of wealth which we witness today is fatal to moral advancement and spells ruin for the middle and lower classes."

"It would be objected that no commerce would be possible without interest. This is not correct. There is no natural relation between commerce and interest, but the latter is unconsciously associated with the former as Western countries have based their commercial system on this form of credit. If this had not been so, these countries would not have been faces with the unrest which has become a constant nightmare to their peace, nor would commerce have been dependent upon interest. Only a few hundred years ago the Muslims were responsible for a large share of the world's commerce and yet they carried on without interest. They used to borrow money even from the poorer classes by way of partnership loans, and the commerce carried on by them thus contributed directly to the welfare of those classes. Interest is not, therefore, essential for commerce, but it appears as if without interest it must come to a standstill. No doubt a change in the system would in the beginning be inconvenient, but they system of depending upon interest for the carrying on of commerce can be gradually discarded as it was gradually adopted."

"Interest is a leech that is sucking away the blood of humanity, especially of the middle and lower classes. Even the upper classes are not entirely secure against its poison, but all of them derive a false enjoyment from it like the leopard who is said to have eaten away his own tongue by rubbing it against a piece of stone, foolishly thinking it to be the blood and flesh of another animal, and they are reluctant to relinquish it. Those who may be ready to forego the use of it are too weak to withstand the force of the current system."

In short, Islam removes the evils of capitalism by its law of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society.



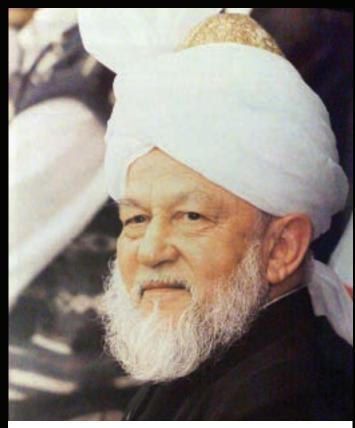


# What is the significance of financial sacrifice?

Hazrat Mirza Tahir Ahmad (rh), the Fourth Khalifa of the Ahmadiyya Muslim Community, explained the significance of financial sacrifice in light of the following verse of the Holy Qur'an: "And O my people, I ask not of you any wealth in return for it"(1). He stated, here the Holy Qur'an has given us sound criterion based on great insight and wisdom that always makes a distinction between the truthful and the liars. People who work in the name of goodness can be one of two kinds: those who spend out of their own pockets and make personal sacrifices before serving others, or those who receive millions of dollars from governments before providing guidance or service to humanity. In this latter category, service is conditional upon receipt of funds. If the flow of funds ceases, so does their service to humanity. Obviously, such people give real value only to money and not to the service (2).

## **References:**

- 1. The Holy Qur'an (11:30)
- 2. Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh), An English translation of the Friday Sermon delivered on October 16, 1987, at Detroit, Michigan, USA.



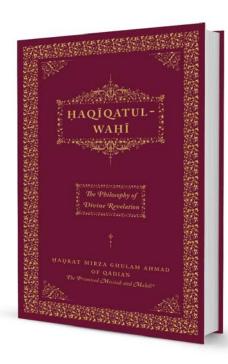
Hazrat Mirza Tahir Ahmad (rh), the Fourth Khalifa of the Ahmadiyya Muslim Community

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